

Call THE
**Trades-Man's
CALLING.**

BEING
A DISCOURSE concerning the
Nature, Necessity, Choice, &c. of
a *Calling* in General:

AND,
Directions for the right Managing of
the *Trades-man's Calling* in Particular.

1 Cor. 7. 24. *Brethren, let every Man wherein he
is called, therein abide with God.*

By *Richard Steele*, M. A.
and Minister of the Gospel.

The Second Edition.

+ 1
L O N D O N,
Printed for *John Sprint* at the Blue Bell in *Little
Britain*, MDCXC VIII.

THE

CHURCHMAN

OF THE

OF THE CHURCHMAN
OF THE CHURCHMAN
OF THE CHURCHMAN

OF THE CHURCHMAN
OF THE CHURCHMAN
OF THE CHURCHMAN

OF THE CHURCHMAN
OF THE CHURCHMAN
OF THE CHURCHMAN

OF THE CHURCHMAN
OF THE CHURCHMAN
OF THE CHURCHMAN

OF THE CHURCHMAN
OF THE CHURCHMAN
OF THE CHURCHMAN

OF THE CHURCHMAN
OF THE CHURCHMAN
OF THE CHURCHMAN

THE
EPISTLE
TO THE
READER.

Friendly Reader,

FOR as much as the Pains and Trouble of writing Books is (unto some Tempers I am sure) very great, unless animated thereunto by some Opposition, Gain, vain-Glory, or such like Motives; and the Age we live in so curious, if not censorious; it is meet that I give some account of this present Endeavour, which plainly is, only to guide the honest-minded Tradesman in the right way to Heaven. It is evident, that there are vast

The Epistle to the Reader.

Numbers of People, that are imployed in some Trade or other; and I reckoned that some Directions and Cautions about their Carriage therein, would not be an unuseful undertaking. Surely an Affair that takes up six parts of seven of their Time, doth require more Rules, and admits more Cases of Conscience, than are digested into any one Treatise yet extant.

Whilst others therefore are canvassing more doubtful Points in Doctrine or Worship, my present Province shall be to direct the Mind and Practice of the conscientious Christian in his daily Employment, where certainly he hath most Temptations, and without God's Grace falls into most Sins, and where he hath need of all the Assistance that God or Man shall impart unto him. For it is not sufficient to be devout in Prayer in the Morning, and at Night, and leave Conscience asleep all the Day; no, those Religious Duties are only the Means whereby to procure that Wisdom, Faith, Patience

Self

The Epistle to the Reader

Self-denial and Integrity of which he will have use all the day long.

And the Tradesman hath more Exercises for these Graces, than most other Men: he hath the same Corruption of Nature to bias him, and the same Devil to tempt him, with others; but then he hath more Variety of Trials from the World, than the studious Scholar, or the plain Husbandman: And infinite are the Cases of Conscience, that come in a Tradesman's way; all which, tho this small Tract cannot reach, yet I hope hereby to instruct and resolve him in the most material of them, or at least to establish such Principles and Rules, as, being faithfully applied to particular Cases, will tend much to his Direction.

When therefore I have discoursed of the Nature and Kinds, the Necessity, the Choice, and the right Entrance into a Calling in general, I shall lay down those Directions that are necessary for the Christian Tradesman in his particular Calling,

The Epistle to the Reader.

And point at the Temptations to which he is liable ; and add something concerning the leaving or finishing his Calling ; and so commit all to the Blessing of the Almighty, which only can make this Endeavour useful to the Souls of Men, which is the unfeigned desire of,

May 12.
1684.

The unworthy Instrument

Richard Steele.

THE

THE CONTENTS.

CHAP. I.

Page

O <i>F the Nature and Kinds of Callings.</i>	
<i>What is a Calling.</i>	1
<i>What is our General or Spiritual Calling.</i>	2
<i>What a Particular or Temporal Calling is.</i>	ibid.
Here { 1. <i>Its Author,</i>	3
2. <i>Its Essence,</i>	4
3. <i>Its Ends.</i>	ib.
<i>The several Kinds of Callings.</i>	5
<i>Inference,</i> 1. <i>Folly of Men,</i>	6
1. <i>That mind neither Calling.</i>	ib.
2. <i>That neglect either of them.</i>	8
3. <i>That respect not the Author.</i>	9
4. <i>That mistake the Ends.</i>	10
2. <i>The Wisdom of God,</i>	
1. <i>In the variety of Callings.</i>	11
2. <i>In qualifying and inclining Persons to them.</i>	12

The CONTENTS.

CHAP. II.

	Pag.
O F the Necessity of a Temporal or Particular Calling.	
1. Proved, 1. From the Light of Nature.	13
2. From the Light of Scripture.	
1. God's Institution.	14
2. His Command.	15
3. The Example of Christ.	16
3. From the Light of Reason :	
1. In point of Justice and Equity.	
1. To a Man's Self,	17
2. To a Man's Family,	ib.
3. To the Poor,	ib.
4. To the Publick.	18
2. In point of Safety, 1. From Sin,	19
2. From Danger.	ib.
Object. 1. I have no Need. <i>Answ.</i>	20
2. I have no Ability. <i>Answ.</i>	21
2. Applied, 1. In Reproof,	
1. Of begging Friers.	ib.
2. Of Idle Beggars.	22
3. Of Lazy Christians.	23
2. In Exhortation, 1. To Parents,	24
2. To Children and Youths.	25

CHAP. III.

O F the Choice of a Calling.	
1. It must be Lawful. <i>How this known.</i>	26
What Callings are Unlawful.	27
2. It	

The CONTENTS.

	Page
2. <i>It must be fit ; for the Persons,</i>	1. Education, 29
2. Abilities.	1. Of Mind, 30
	2. Of Body. 31
3. Inclinations.	ib.
<i>What to do in case these concur not.</i>	32
3. <i>It should be</i> Attainable, Safe, and Useful.	33
<i>Inference: The Necessity of good Deliberation.</i>	35

CHAP. IV.

O <i>F Right Entrance into a Calling.</i>	
<i>Four things useful.</i>	37
1. Right Ends.	ib.
<div style="display: inline-block; vertical-align: middle;"> <i>Viz.</i> { </div> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> 1. God's Glory. </div>	38
<div style="display: inline-block; vertical-align: middle;"> </div> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> 2. Common Good. </div>	ib.
<div style="display: inline-block; vertical-align: middle;"> </div> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> 3. Own Good. </div>	39
2. Due Qualifications.	
1. Knowledge,	1. To read and write. 40
	2. In the Principles of Religion. 41
	3. A Capacity for it. 42
2. Grace. Particularly,	1. Humility, 43
	2. Fidelity. 44
3. Firm Resolutions against.	1. The Difficulties. 45
	2. The Temptations. 46
4. Earnest Prayer.	47
<div style="display: inline-block; vertical-align: middle;"> <i>Use</i> { </div> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> 1. Reflection. </div>	49
<div style="display: inline-block; vertical-align: middle;"> </div> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> 2. Instruction. </div>	ib.

CHAP.

The CONTENTS.

CHAP. V.

Page

OF the due Managing of a Trade or Calling.
Six Requisites thereunto.

51

Sect. I.

The First Requisite in a Trade is Prudence or Discretion.

- | | | | |
|--------------|---|--|----|
| Where, | { | 1. The Description of it. | 52 |
| | | 2. The Excellency and Necessity of it. | 53 |
| | | 3. The Imployment of it, which is, | |
| | | 1. In getting a full Insight into it. | 55 |
| | | 2. In fixing the Circumstances of it, as
Time, Place, Persons. | 56 |
| | | 3. Due Deliberation in particular Cases. | 58 |
| | | 4. Proportioning the Affairs of your Trade to
the Ability of your Mind, Body, Estate. | 59 |
| | | 5. Ordering your Expences futable to it. | 60 |
| | | 6. Frequent Inspection into the state of your
Affairs. | 62 |
| | | 7. Governing the Passions of Anger, Fear,
Hope, &c. | 63 |
| | | 8. Considering the Contingencies of it. | 66 |
| | | 9. Avoiding ruinous Courses; as, | |
| | | 1. Bad Company. | 67 |
| | | 2. Suretiship. | 68 |
| | | 3. Gaming. | 70 |
| | | 4. Pragmaticalness. | 71 |
| | | 10. Disposing your outward Calling in Subor-
dination to your Christian Calling. | 72 |
| Use 1. Repr. | | 1. Indiscretion of the Godly. | 73 |
| | | 2. Carnal Policy of the Ungodly. | 74 |
| 2. Exhort. | | Labour for Wisdom. I. Beg it of God. | |
| | | 2. Consult wise Men. | 75 |
| | | 3. Study for it in the use of Means. | 76 |

Sect.

The CONTENTS.

	Sect. 2.	Pag.
<i>The second Requisite in a Trade is Diligence.</i>		
Here,	1. The Nature of it.	76
	2. The Extent of it. Consists in,	
1.	Employing all the Faculties of the Mind.	78
2.	All the Strength of the Body.	ib.
3.	The Substance of your Time.	79
4.	Laying hold of Opportunities.	81
5.	Taking care of (seemingly) lesser matters.	82
6.	Rejecting Avocations; as Absence from	83
	Shops, Taverns, useless Visits,	84
	Recreations, undue Devotion.	85
<i>What time may be spent in Exercises of Devotion.</i>		86
	3. Inducements to Diligence.	
	1. It's matter of Duty.	87
	2. Of Safety.	ib.
	3. Of Benefit.	88
	4. Of Comfort.	89
4 Use,	1. Repr. Of Idleness.	90
	2. Exhort. 1. To this Diligence in your	91
	Particular Callings. Cautions herein,	92
	2. Much more in your Heavenly.	93
	Sect. 3.	
<i>The Third Requisite in a Trade is Justice.</i>		
1.	The Nature of it.	96
2.	The Necessity of it. 1. It is your Duty,	
	1. By the Law of Nature.	97
	2. By the express Law of God.	ib.
	3. By the Law of Christ.	98
	2. It is your Interest.	ib.
3.	The Extent of it. 1. Performing lawful	99
	Promises.	
	Of paying your Work-Folks.	101
	2. Paying due Debts.	102
		Of

The CONTENTS.

	Pag.
<i>Of breaking upon design.</i>	103
3. <i>Using exact Weights, Measures, and Lights.</i>	104
4. <i>Right working of Manufactures.</i>	105
5. <i>Making Conscionable Bargains.</i>	106
<i>viz. 1. Content with reasonable Gain.</i>	107
<i>What is the best measure of a Tradesman's Gain.</i>	ib.
2. <i>No Advantage of anothers Necessity.</i>	109
3. <i>Nor of their Unskilfulness.</i>	110
4. <i>Deal not for stolen Goods.</i>	111
5. <i>Use an honest Plainness.</i>	112
6. <i>Defraying lawful Impositions.</i>	ib.
<i>Against stealing of Custom,</i>	113
<i>and starving of Ministers.</i>	114
7. <i>Paying due Respects to the Orders of your Society.</i>	115
8. <i>Having an equitable Regard to Fellow-Traders.</i>	116
<i>Particularly to Partners. Against Engrossing.</i>	117
9. <i>Having a paternal Care about Apprentices.</i>	118
<i>Warning against too much,</i>	
1. <i>Rigor,</i>	119
2. <i>Indulgence.</i>	120
10. <i>Making due Provision for Wife and Children.</i>	122
11. <i>Shewing Mercy to the Poor.</i>	123
<i>Objects of Charity Specified.</i>	124
4. <i>Use.</i>	
1. <i>Of Reflection.</i>	125
2. <i>Of Comfort.</i>	126
3. <i>Of Conviction.</i>	127
4. <i>Of Exhortation.</i>	
1. <i>To proceed by this Rule,</i>	
2. <i>To Restitution.</i>	129
<i>This your.</i>	
1. <i>Duty,</i>	
2. <i>Interest.</i>	130
Object. 1. <i>Of Inability.</i>	131
<i>Ans.</i>	132
<i>Fear</i>	

The CONTENTS.

	Pag.
2. <i>Fear of Shame.</i> Answ.	133
3. <i>Absence or Death of Parties.</i> Answ.	134
3. <i>Take the safer Path in doubtful Cases.</i>	135
4. <i>Prevent others from doing Wrong.</i>	136
Sect. 4.	
<i>The Fourth Requisite in a Trade is Truth, or Veracity. Where,</i>	137
1. <i>Its Nature is described.</i>	ib.
2. <i>Your Obligations to it demonstrated,</i>	
1. <i>From the Light of Nature.</i>	138
2. <i>From the Light of Scripture.</i>	139
3. <i>From the Light of sound Reason.</i>	ib.
There's { 1. <i>Equity</i>	141
{ 2. <i>Commodity</i>	
{ 3. <i>Ingenuity</i>	142
{ 4. <i>Policy</i>	ibid
} <i>in it.</i>	
Object. 1. <i>From Examples of the contrary.</i> Answ.	143
2. <i>From the smallness of the Sin of Lying.</i> Answ.	144
3. <i>From the pretended Necessity of it.</i> Answ.	145
3. <i>Instances wherein it is to be exercised.</i>	
1. <i>Not concealing what you should discover.</i>	146
2. <i>Shunning all unjust Commendations of Commodities.</i>	147
3. <i>Avoiding all unjust Disparagements thereof.</i>	148
4. <i>Abhorring any Untruths in or about your Bargains.</i>	149
5. <i>Forbearing all Equivocations.</i>	150
6. <i>Restraining multiplicity of Words,</i>	151
4. <i>Use,</i> 1. <i>Of Reflection.</i>	153
2. <i>Of Reproof.</i>	154
3. <i>Of Exhortation to Veracity.</i>	155
Means. 1. <i>True Faith and Fear of God.</i>	156
2. <i>A</i>	

The CONTENTS.

	Pag.
2. <i>A truly tender Conscience.</i>	156
3. <i>A real Love of your Neighbour.</i>	157
Sect. 5.	
<i>The Fifth Requisite in a Trade is Contentedness.</i>	158
Where, 1. <i>The Description of it.</i>	159
2. <i>Reasons for it.</i> 1. <i>In respect of God,</i>	
1. <i>His Command.</i>	161
2. <i>His Providence.</i>	162
3. <i>His Glory.</i>	ibid
2. <i>In respect of our Selves.</i>	
1. <i>Our Deserts.</i>	163
2. <i>Our Mortality.</i>	164
3. <i>Our Comfort.</i>	ibid
3. <i>The Practice of it.</i>	
1. <i>In chearful undergoing the Inconveni- ences of it.</i>	165
<i>A list of some Inconveniencies in a Trade.</i>	166
2. <i>In a thankfull acknowledgment of the Ex- cellencies of it.</i>	169
<i>A Discourse of the Excellencies of a Trade.</i>	170
3. <i>In a patient bearing the Losses, &c. in it.</i>	172
4. <i>In watching against the contrary Temptations.</i>	
1. <i>Ambition,</i>	175
2. <i>Envy,</i>	ibid
3. <i>Covetousness,</i>	177
4. <i>Despondency,</i>	179
5. <i>Invading other Callings.</i>	180
<i>In what case one Man may have several Callings.</i>	ibid
5. <i>In a steady Continuance in it,</i>	181
4. <i>The Use.</i> 1. <i>Of Repr. The Evil of Discon- tent.</i> 2. <i>Of Exhort. to Contentedness.</i>	183
Means. 1. <i>Faith.</i>	184
2. <i>Humility.</i> 3. <i>Prayer.</i>	185
Sect,	

The CONTENTS.

	Sect. 6.	Pag.
<i>The Sixth Requisite in a Trade is Religiousness.</i>		
Where,	1. The Nature of it.	186
	2. Inducements to it.	187
	1. Nature teaches it.	188
	2. Scripture teacheth it.	188
	3. Reason teacheth it. It being,	
	1. The truest Wisdom,	189
	2. The highest Equity,	190
	3. The soundest Comfort,	ibid
	4. The greatest Necessity.	191
{	1. From the Difficulty. Answered.	192
	2. From the Prejudicialness. Answ.	193
	3. From the Singularity. Answ.	194
	4. From the Danger. Answ.	195
	5. From the Needlessness. Answ.	196
3. The Exercise of it.		
	1. In maintaining a religious frame of Heart.	197
	2. In the due Exercise of Faith.	199
	3. In the right performance of Religious	
	Worship.	200
	4. In observing a right Rule and End.	203
	Whether a Man may aim at Riches in his	
	Calling?	204
	5. In spiritualizing your Calling.	ibid
	A Catalogue of all the Trades mentioned	
	in Scripture.	205
	6. In the holy Observation of the Sabbath.	206
	7. In the Practice of Watchfulness.	209
	8. In the use of holy Ejaculations.	211
	9. In the exercise of all Grace.	213
	10. In promoting Goodness and discourag. Sin.	215
	Some Directions for the. 1. Choosing some	217
	good Books. 2. Using them.	220
4. Use.	1. Of Lamentation and Reproof,	221
	Particu-	

The CONTENTS.

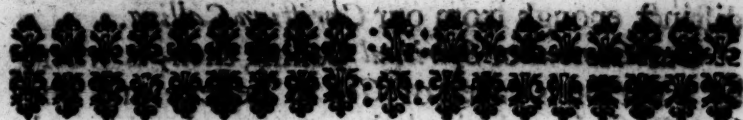
	Pag.
Particularly the	1. Of Family-worship, 223
Omission	2. Of the Lord's Supper, 225
2. Of Exhortation.	226

CHAP. VI.

O F the Finishing of a Calling,	229
Conclus. A Man cannot lawfully leave his Calling till God doth discharge him.	230
He doth this, 1. Immediately.	ibid
2. Mediatly. 1. By the Hand of Man.	231
2. By his own special Providence,	
1. Disabling the Mind.	232
2. Disabling the Body.	233
Whether a Man may withdraw from his Calling and live upon his Estate?	234
3. Disabling a Man in his Estate.	235
4. Summoning him by Death.	236
Here Advice to Tradesmen,	
1. To set their Souls in Order.	237
2. To set their House in order.	238

ERRATA.

Some literal Mistakes have past the Press. For others that are more material, read as followeth. Page 91. line 1. for *I was*. read *I want*. P. 93. l. 15. f. *then*, r. *thee*. P. 119. l. 31. f. *own*, r. *owe*. P. 120. l. 28. f. *incur'd*, r. *inur'd*. P. 128. l. 8. f. *Weath*, r. *Wealth*. P. 207. l. 25. f. *all night*, r. *at night*.



THE

Tradesman's Calling.

CHAP. I.

Of the Nature and Kinds of Callings.



Calling is some kind of Life to which we are called of God: Now all *Christians* are called of God to know and believe in him, to love and serve him, and at length, fully to enjoy him. And besides this Calling, and subordinate to

it, God doth call every Man and Woman, as if he call'd them by Name, to serve him in some *peculiar* Employment in this World, both for their own and the Common-Good. And hence ariseth that Distinction of a *General*, and of a *Particular* or *Personal* Calling; they might with more clearness be shew'd, our *Spiritual*, and our *Temporal* Callings, but only that some, even *Particular* Callings (as that of Ministers) are

B

conver-

2 The Tradesman's Calling. Ch. 1.

conversant about *Spiritual* Matters, tho they are distinct enough from our *Christian Calling*.

Our *General* or *Spiritual* Calling then, is where by a Person is called of *God* to believe and obey the Gospel; which, being revealed under the Notion of a *Covenant of Grace*, is named *Vocatio ad Fœdus*. And this, when the Word is accompanied with the Spirit, is *Effectual Calling*, and leads to Salvation; according to that, *2 Tim. 1. 9. Who hath saved us, and called us with an holy Calling*. But here I shall discourse no more of this, save only to note, wherefore it is term'd our *General* Calling; namely, because this is common to *All* Christians, requires of *All* the same Duties, assures to *All* the same Promises, and obliges *All* to the same Conditions: So that, as no Man may undertake any *Particular* Calling that is inconsistent with his *General*; so in case of Competition in any Instance of present Duty, that must humbly give place to this; for every Man ought to manage his *Temporal* Calling in Subordination to his *Spiritual*, and must remember, that, in the throng of all his Business, he is a *Christian*.

A *Particular*, or *Temporal* Calling is a settled Employment in some special Business of *God's* Appointment, for our own and others good: And this is term'd, *Vocatio ad Vitæ institutum, vel ad munus*: The former and this latter are both elegantly mention'd in one Verse, *1 Cor. 7. 20. Let every Man abide in the same [earthly] Calling, wherein he was called [by his heavenly Calling]*. No Man should think, that *God* likes him either the better or the worse, meerly for his outward Calling; and therefore let every Man contentedly abide

in

Oh. 1. *The Tradesman's Calling.*

3

in the same *Earthly* Calling, provided it be a lawful one, wherein his *Heavenly* Calling found him.

In the abovesaid Description, consider, 1. The *Author* of a *Particular* Calling, which is *God*. So the Apostle, 1 Cor. 7. 17. *But as God hath distributed to every Man; as the Lord hath called every one, so let him walk.* Hence certainly these Employments are named *Callings*, because every Man must be called of *God* unto them: He directs Men to them, he inclines them, he enables them for them. Now *God* calls unto them, 1. *Immediately* by himself: so he called *Adam* to be an *Husbandman*, Gen. 2. 15. *Amos* to be a *Prophet*, Amos 7. 15. *Paul* to be an *Apostle*, Acts 9. But this Method he rarely useth in these latter days. They that will pretend to an *immediate* Calling, must produce *extraordinary* Gifts and Qualifications; else it is but Conceit and Delusion. 2. *God* calls Men *mediately* by *Instruments*, such as Parents, Guardians, and in some cases Magistrates. By those that have a Right, either by the Law of Nature or Municipal Laws, to dispose of others, *God* doth as really call to this or that Employment, as if he did it immediately. For tho the *Lord God*, who hath sole Right and Authority over all his Creatures, doth never demise his *Property* to any other, yet he doth *delegate* Parents; and such Superiors, to act under him, and to dispose those that are under their Care, according to his Will; and he ratifies all that they regularly perform in that behalf. There is besides, also an *inward* Call of *God*, which consists in Abilities of Body, and Mind.

4 The Tradesman's Calling, Ch. I.

and Inclinations : of which more hereafter.

2. The *second* thing in the *Description* of a *Particular* Calling, is the *Essence* of it, which is a *settled* *Employment* in *some special* *Business*. For it is not enough to be doing something sometimes ; no Man is so idle, but that he is sometimes doing ; but a Calling is some *constant* *Business*, which fills a Man's time ; and it is requisite, that it be a Man's own, his proper *Business* ; for we read of those that did *not* *work* *at all*, yet are called *Busy-bodies*, 2 *Thess.* 3. 11. whom the Apostle notes for *disorderly* *Livers* ; that is, they were busy Intermedlers in *others* *Affairs*, but did not employ themselves in any constant *Business* of their own. And, 1 *Thess.* 4. 11. he exhorts them to *study* *to be* *quiet*, *and* *to* *do* *their* *own* *Business*. For the great Governour of the World hath appointed to every Man his proper Post and Province ; and let him be never so active out of his Sphere, he will be at a great loss, if he do not keep his own Vineyard, mind his own *Business*.

3. The third thing is the *End* of a *Particular* Calling ; the next End is, a Man's own Good : That *with* *quietness* *they* *work*, *and* *eat* *their* *own* *Bread*, 2 *Thess.* 3. 12. A Man's own Bread tastes pleasantly to an ingenious Man, tho never so coarse. Yea, a Person may design to gain such an Estate by his Calling, that he may live *comfortably*, that he may have whereon to *live*, and wherewith to *give*—— *Let* *him* *labour*, *working* *with* *his* *Hands* *the* *thing* *which* *is* *good*, *that* *he* *may* *have* *to* *give* *to* *him* *that* *needeth* ; *Ephes.* 4. 28. Another End is the *Common* *Good* : For we are
in

Ch. I. The Tradesman's Calling.

5

in this World, as the Members are in the Body, where each must be useful for the whole, and where each preserves its self, (it's true) but 'tis with regard to the whole. And therefore it is a brutish Selfishness to design no bodies Good but our own; and that *Proverbial Speech* is very unchristian, if it be understood exclusively, viz. *Every one for himself*: No, as the Community hath need of thee, so thou hast need of the Community. And the Eye cannot say unto the Hand, *I have no need of thee*; nor again, the noble Head to the poor Feet, *I have no need of you*; 1 Cor. 12. 21. But the highest End of all, being understood, tho not express'd in the Description, is the Glory of God. For, as of him, and through him are all things; so to him must the Glory of all things be intended and ascribed, Rom. 11. 36. If the honest Tradesman desire a competent Estate, it is that he may live, not to himself, but to the Glory of God; if he get any thing more, his aim is therewith to educate his Children so as they may honour God. In short, as the most religious Actions of an Hypocrite, being trac'd to the utmost, do end in self; so the meanest Labours of a true Christian resolve themselves into the Glory of God. And so much for the Description of a Particular Calling.

The Kinds of Callings are diversified by the different Objects, about which they are conversant. For, 1. Some are employed chiefly about the Soul; as *School-masters*, *Tutors* in Arts and Sciences, and particularly *Divines*, which, tho they be often poor Trades, yet are always rich

Callings. 2. Some are imployed only about the *Body*; as *Physicians*, *Chirurgions*, *Apothecaries*, and all that depend on them; tho these oftentimes have fair Opportunities, if withal they have but Hearts to suggest saving Counsel to their Patients Souls. 3. Some Callings are for Man's *Subsistence*; such is the *Husbandman*, and the *Tradesman*: The Husbandman's Calling indeed concerns the Being, and the Tradesman's the Well-being of Man's Life. The Substance and first Principles of our Food and Rayment are conveyed to us by the Care and Labour of the Husbandman; the *Tradesman* moulds and fits them for our immediate Use and Service. 4. Some again are imployed for Man's *Delight* and *Convenience*, as *Musick*, and divers other *Arts*, wherein also several Trades have some Concern. 5. Some Callings there are again, which are conversant about the *Defence* of Mens Bodies and Estates; such as *Souldiers*, and all those Employments that relate to *Military Affairs*. And lastly, some are imployed for the Publick *Peace* and *Safety* of Mankind, as *Princes* and *Magistrates* of all kinds and degrees; whose Calling also is of God; for there is no Power but of God, the Powers that be are ordained of God; *Rom. 13. 1.*

And here let us make a stand, and behold,

1. The *Folly of Man* in reference to what hath been said: 1. Of those that *mind neither* their *Spiritual* nor *Temporal* Callings. As for their general *Christian Calling*, they were born and bred in it, it is true, and so do profess it; and if they had received their Birth and Education under

Paga-

Paganism or *Mahumetanism*, they had yielded up themselves to those Religions : For, as they have never searched into the Foundations and Reasons of Christianity, so they never study nor set themselves to the Practice of the great Duties of it ; but their whole business is to please their *Appetite*, and to promote their *Interest* in this World, and do wholly neglect the World to come : A lively Faith, sound Repentance, constant Holiness, Self-denial, and undissembled Love to God and Man, they are Strangers unto ; and some of them for Temperance, Justice, Patience, Friendship might go to School to *Heathens* ; and have only to support them a Form of Godliness, but in the mean while they deny the Power thereof. And the same Persons are equally mindful of any *Temporal Calling* ; that is, they no way promote the Good of Mankind ; they have Parts, but improve no *Science* with them ; have Strength and Health, but use no *Art* or Faculty ; Talents, but hide them in a Napkin. O how will these give account to the Judg of Quick and Dead ? Do ye think that he will never reckon with you, because he delays his coming ? Or, that he will be put off with the Story of your Extraction or Education ? You have Abilities to ridicule Religion, and to do Mischief ; you have Strength enough to drink, to hunt, to whore ; ye are only *wise to do Evil*, but to do Good ye have no Knowledge. Wo to you, if ye reform not ; ye have a long Arrear, and he that is gracious, and merciful, and slow to Anger, yet by no means will clear the Guilty : And therefore bethink your selves, grant your selves but

Leisure to consider what ye have done for God, what for Mankind, and what for your own Souls; and upon a serious Reflection you will find, that ye have been all this while asleep, in a pleasant foolish Dream, and that it is high time to awake to Action and Imployment; who knows but that you may receive your *Penny*, tho you come into the Vineyard at the *eleventh Hour*?

2. Their *Folly* is here taxed, that *neglect either of their Callings*. Perhaps they are very diligent in Reading and Hearing, in Prayer and Fasting, and do run from one Sermon to another all the Week long; but do nothing in any Particular Calling; they serve God, but *serve not their Generation by the Will of God*, as David did, *Acts 13. 36.* and as they ought to do: But these People live, as if they were all Soul, and no Body; or as if they were born only for themselves, and for no body else. And if some of their Ancestors had taken no more care of them, than they do for Posterity, they must have fasted out of necessity, instead of fasting out of choice. Against such as these, holy *Augustin* wrote a whole *Book* of old; who are but a sort of Secular *Monks* and *Nuns*, that forget the old *Canon*, *2 Thess. 3. 10.* *That if any (let them be who, or what they will) will not work, (being capable of it) they should not eat.* On the other hand, there are a far greater number, that are very diligent in their worldly Imployments, that rise early, sit up late, and eat the Bread of Care, Labour, and Sorrow, but apparently neglect the Welfare of their Souls, and the Care of the World to come. No labouring to get Knowledge, Faith, or Holiness;

Chap. I. *The Tradesman's Calling.* 9

ness; no reading or hearing of God's Word; or Prayer, but only such as is interly superficial and customary; busy at the Exchange at Noon, but sleepy in their Prayers at Night; exhausting all their Strength and Spirits in their Shops, and quite heartless in their Closets and Families; they live as if they were all Body, and no Soul; or, as if after this short Life, there were not a far longer to come: yea, the very *Sabbath*, that Sacred Day of *Rest*, which should be a *Delight*, is a Grief to them; and in their Hearts they cry, When will it be over, that we may to our worldly Business again? yea, in that very Day, tho the Law doth bind their Hands from Labour, yet their Souls are filled with Cares and Contrivances about temporal things. But why do ye separate those Callings, which God hath joined? what Blessing can you expect upon an Estate that is gain'd without Godliness? or, *What will it profit you to gain the whole World, and lose your own Soul?* You might work hard, and pray hard also: you may gain enough of both Worlds, if you would mind each in its place: whereas if you neglect the main, God may justly, as he hath frequently, rent away the Earthly, and lock'd up the Heavenly Riches, from those who value not a grain of Grace above a world of Gold. Trust him therefore who never deceived you, saying, *Seek first the Kingdom of God, and his Righteousness, and all other things shall be added to you.* Mat. 6. 33.

3. Their Folly is manifest, who respect not the *Author of their Callings*, to wit, Almighty God: That seek not his Advice, that mind not his Blessing. It is most certain, that all Persons and Things

Things are governed by the *Providence* of God; that there is nothing so great, nor any thing so small, which is not directed thereby. Now if this be really believed, surely it concerns all Men in their weighty Affairs to have recourse to Him, to consult his Will, and to crave his Blessing; else we neglect him, we make nothing of him; and he may very justly neglect us, and be unconcern'd about our Welfare. Learn of *Abraham's* Servant, *Gen. 24.* when he went about his Master's Son's Affair; how earnestly he craves the Direction of God in that matter, and how well he sped thereafter. Learn of *Jacob*, *Gen. 28.* when he set forth into the World, how he prays and vows, and how the Lord blest him exceedingly. And that *Apostle* who forbids distracting Care in any matter, commands, that *in every thing, by Prayer and Supplication, with Thanksgiving, we make our Requests known unto God.* *Phil. 4. 6.* How dare any then chuse their Calling without God's good liking, or rush into it without earnest Prayer? On the other side, With what boldness and chearfulness may one proceed in his Imploymment, when he can aver that he was called to it by God himself, who will therefore stand by him, and carry him through it? *Prov. 3. 6.* *In all thy Ways acknowledge him, and he shall direct thy Steps.*

4. Their Sin and Folly is no less, that *mistake the Ends of their Calling*: Aiming therein only at their Wealth, Ease, and Honour; and not at the Glory of God and the Publick Good, as well as their own Subsistence. The End is that which enobles or imbascs any Action. A right Principle, Rule and End sanctifies every Step and Passage

Ch. 1. *The Tradesman's Calling.*

11

Passage of a Man's Life; but if any of these be wanting, the thing is spoiled. Grant the Calling to be never so lawful, yet if ye imbarke in it with an eye only to Self, ye may get Wealth and Honour, but therein you have your Reward. You proceed herein but like prudent *Pagans*, who may be as Industrious, as Rich, as Just as You; but ye do no way shew forth the Praises of him that hath called you out of *Darkness* into his marvellous Light. The Motto of Christians is, Rom. 14. 7, 8. *None of us liveth to himself, and no Man dieth to himself; but whether we live, we live unto the Lord, &c.* He that liveth only to himself, lives like a Beast; he that lives to the Publick, lives like a Man; but he that lives also to the Lord, lives like a Christian; and that Man shall die to the Fruition of that Lord, to whom, and for whom he hath lived.

2. Behold the *Wisdom of God*: And that, In the *Variety* and Kinds of Callings, suited to the various Necessities of our Human Life. Hath Man a Soul? there's a Calling provided and sanctified for the instruction and Salvation thereof. Hath he a Body? there's a Calling fitted for the preserving and restoring the Health of that. And then, his Body must have Food and Rayment; how many Callings are ready to prepare these? Some for the Head, some for the Hands, some for the Feet; every Member almost hath a Calling to attend it; some for Necessity, some for Delight, all for the Comfort and Welfare of Mankind.

And, 2. The like *Wisdom* in *qualifying* and *inclining* some to one Imployment, and some to another.

ther. One Man shall have a Fancy to travel, to fetch in Materials from abroad; another shall delight in working them up at home; this Man shall have a subtle Head, that a curious Hand, the other a brawny Arm; Skill in one, Strength in another, Prudence and Care in a third, and all for the good of the whole. Just as it is in the *Natural Body*; the wise God hath placed every Part and Organ in its proper Situation, and disposed them for their several Functions, and each is at Ease and Content in its place; even so in the *Body Politick*, the infinite Wisdom and Goodness of God shines forth, in distributing to every Man his Function; and in qualifying and inclining some to one Office, and some to another, for the general good of all. And his Providence is signal, in making Men generally pleas'd with their several Employments; as it is in *Habitations*, he that lives in the Champian, wonders how the Inhabitant of the barren Mountains can indure it; and he that inhabits a sweet Air, admires how any can live comfortably among the Fens; and yet so it is, each Man is enamoured of the place of his own Birth and Breeding, and sits and sings under his own Roof. And as the most ignoble Parts of Man's Body, do quietly and readily perform their Offices without Discontent or Envy at the rest; so the Divine Providence hath most sweetly temper'd the various Minds of Men, to *chuse and use*, in this variety of Callings, what is most acceptable to themselves, and useful to the whole. And as any anomalous and useles Part of the Body, would be asham'd (were it capable

Ch. 2. The Tradesman's Calling.

11

ble of Shame) to adhere to the Body to no end or purpose; so should that Man or Woman be out of Countenance, that is not in some Calling useful to their Generation: Which leads us to the *second* Head of Discourse upon this Subject, which is of the *Necessity of a Calling*.

CHAP. II.

Of the Necessity of a Particular Calling.

I Proceed then, in the *second* place, to shew, That every Man and Woman, that is capable thereof, should have, besides their General and Spiritual, a Particular and Temporal Calling.

This I prove, 1. From the *Light of Nature*; this teaches us, That every Man must endeavour to live; that Sustenance drops not immediately out of the Clouds; that it is unreasonable to live upon others; that Motion is natural to Mankind, so that if Idleness were enacted by Authority, it is thought very many would pay their Mute that they might work; that Man is not only an active Creature, but he hath Brains and Strength, which were given to no Man to be useless; and the very *Pagans* will addict themselves to some employment or other, for their own and others good. Hence *Pharaoh's* first Question to *Josaph's* Brethren was, *What is your Occupation?* Gen. 47. 3. This instructed *Jubal* to teach

teach Masick, and *Tubal-Cain* to be an Artificer in Brass and Iron, *Gen. 4. 21.* In a word, God's giving Men Hands as well as Mouths, tells us, that they who eat, should also work. And the Inclination and Aptitude to this or that Imployment, which the God of Nature hath put into Men's Minds, if they would observe and excite the same, is a plain Indication and Proof, that every Man should settle himself to be some way useful in the World.

2. From the Light of Scripture. And here we have,

(1.) The Ordinance and Institution of God to *Adam*, both before and after the *Fall*. Before the *Fall*, when *Adam* was in the State of Innocence, yet the Wisdom of God chose a Calling for him; *Gen. 2. 15. And the Lord God took the Man, and put him into the Garden of Eden, to dress it, and to keep it.* He was God's high Steward over all the Earth, and might, if any Man, have lived at Ease, yet was obliged to an Imployment. He that was greater, and wiser, and holier than any of his Off-spring, the second *Adam* excepted, must have a Calling. Let no Man therefore plead his Birth, Estate, his Parts or Graces, to justify an idle Life. After the *Fall*, *Gen. 3. 19. In the Sweat of thy Face shalt thou eat thy Bread, till thou return unto the Ground.* He must into the same Calling again, tho he found more Difficulty in it than he had before; as a broken *Tradesman*, that sets up again with a less Stock, in worser Times. And having two Sons, they were each of them fixt in a Calling.

Gen.

Gen. 4. 2. *Abel was a Keeper of Sheep, and Cain was a Tiller of the Ground. Tho they had the whole World before them, yet they had no Wit of Ease from a settled Employment.*

(2.) We have God's exprefs Command;
1. In the fourth Commandment, *Six days shalt thou labour, and do all thy Work*; Exod. 20. 9. This [*Thy Work*] plainly implies, that every Man (for every Commandment is given to every Man) should have his proper Work or Business, which should ordinarily take up his time from Sabbath to Sabbath; which is further prest upon all Mankind, from God's own Example, vers. 11. *For in six Days the Lord made Heaven and Earth*, which he could have done in six Minutes, but chose to fill every Day with Work, probably for our Instruction and Encouragement to the like Diligence. And, 2. We find Commands to the same purpose in the New Testament, Ephes. 4. 28. — *Rather let him labour, working with his Hands the thing that is good*: that is, following some honest Calling. Yea, the Apostle, 2 Thess. 3. 12. doth command and exhort by our Lord Jesus Christ, that Men should with *Quietness* (that is, without disputing or grudging) *work, and eat their own Bread*. Let all idle and useless Persons consider, how they will answer these plain Injunctions at their Peril. Add to this the sharp Reproofs we find in Scripture upon the Neglecters hereof. When Hagar, Gen. 16. 8. had quit her Employment, the Angel meets her with, *Hagar, Sarah's Maid, whence comest thou? and whither wilt thou go?* And in the next Verse, sends her home to her uncomfortable Calling

Calling again. And the Apostle *2 Theff. 3. 11.* calls such as work not at all, disorderly People, and such as ought to be sharply admonished; yea, *Verse 6.* commands them in the Name of the Lord Jesus Christ, to withdraw from every such disorderly Person: So that 'tis no trivial Fault in a Man or Woman to live without a Calling.

(3.) We have in Scripture the Example of our Saviour himself. When Almighty God has but one Son in the World, he bestowed him in a Calling, he made him a Preacher. And before his entrance upon his Ministerial Employment, it is highly probable, that he labour'd with his supposed Father Joseph, in the Carpenters Trade: For tho in *Mat. 13. 55.* the People stil'd him the Carpenter's Son, yet in *Mark 6. 3.* they plainly ask'd, *Is not this the Carpenter, the Son of Mary?* &c. And if our Saviour Christ, in whom the Fullness of the Godhead dwelt bodily, stooped to an ordinary Calling, that he might fulfil all Righteousness; how dare any that are called by his Name, disdain or refuse some settled Employment? And we find the Apostles themselves, not only chosen to that glorious Office out of their respective Callings, but even after the Death and Resurrection of Christ, they diligently return'd to the same, until they had their Commission given them to preach the Gospel; as is evident, *John 21. 2, 3, &c.* Yea, the Apostle Paul upon occasion, even after his entrance into his Sacred Function, abode and wrought with Aquila and Priscilla at their Craft, for they were Tent-makers; *Acts 18. 3.*

3. We have the *Light of Reason* to strengthen this Point, viz. That every Person that is capable, ought to have, besides their Christian, some Particular Temporal Calling. And that,

1. In point of *Justice and Equity*. Justice (1) to a *Man's Self*; he that is useless in the World, steals from himself; and hereupon this Duty falls under the *Eighth Commandment*; which saith, *Thou shalt not steal*. Which condemns all such Omissions, as turn to the prejudice of ones self in his outward Estate; and certainly an honest Diligence in any lawful Calling, with the Blessing of God, would greatly encrease a small Estate, and enable a Man to live more comfortably himself, and more usefully to others.

(2.) *Justice to a Man's Family* requires it: For, *If any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel.* 1 Tim. 5. 8. So that a Person without a Calling, so far robs his own Family; for by his Care and Pains they might live more comfortably, and be disposed more happily. And the idle Parent is also a ready Copy for the idle Child to write after; till at length, *By much Slothfulness the Building decays, and through Idleness of the Hands the House droppeth through*; Eccles. 10. 18. And at last, *Draughtiness covers them all with Rags*; Prov. 23. 21. Whereas the Industrious Spinster is not afraid of the Snow for her Household; for all her Household are clothed with Scarlet. She maketh her self Coverings of Tapestries, her Clothing is Silk and Purple; Prov. 31. 21.

(3.) There is a *Justice to the Poor*. And neglect

of a Calling disableth from that. Hence, *Ephes. 4. 28. Let him labour — that he may have to give to him that needeth.* God who hath given to you Eyes, and Hands, and Health, and Stock, intendeth and appointeth you to be helpful to those that have no Eyes, no Strength, no Health, or Ability to work at all. And no Man should murmur at this; seeing it was one of our Saviour's *Proverbs*, recorded, *Act. 20. 35. It is a more blessed thing to give, than to receive.*

(4.) There is *Justice and Equity* in it in respect of the *Publick*; it is good for the *Common-wealth*. And as every Member of the Body is useful to the whole; so should every Person, who is (as before) a Member of the Body Politick, be serviceable to the common Good. No Man should stand like a Cypher in his Generation; but should so imploy himself, that there may be a want of him in the World. How many Trades have been at work to furnish thee out in Meat, Drink, and Cloaths every day? and how unreasonable is it, that thou shouldst make no Returns to them again? That many Rivers should daily empty themselves upon you, and that you should be like a dead Sea without any vent or use to them again? Hence the Apostle gives this Order: *Tit. 3. 14. And let ours also learn to maintain good Works* [or, as the Margin, *profess honest Trades*] *for necessary uses, that they be not unfruitful.* The very Bees will drive out the Drones from their little Common-wealth. Indeed he deserves not the *Protection*, that adds not to the *Welfare* of the Publick.

2. The other Reason for every ones engagement

Ch. 2. *The Tradesman's Calling.* 19

ment in a *Calling* is in respect of *Safety*, and that,

(1.) From *Sin*. For he that is fully imployed, hath not that leisure to sin that others have. *Non vacat*, hinders more than *non licet*. *I have no leisure*, restrains more than *I have no leave*. Satan with his Temptations hath a fair Mark at a Man that is unimployed ; as a Fowler hath at the Fowl that is sitting still : whereas the busy Man, as the Fowl upon the Wing, escapes many a Snare. 1 Tim. 5. 13. *And not only idle, but Tatlers also, and Busybodies.* It's a rare thing to be meerly idle and no worse : an idle Head hath usually a busy Tongue ; and he that doth not what he ought, will commonly be speaking what he ought not. Hence *S. Augustin's* Wish upon those words in *Timothy*, Would to God, that they who hold still their Hands, would hold their Tongues also ! And spends a whole Book to shew the Sin and Mischief of an *Idle Life*.

(2.) There is *Safety from Danger* : For as he that is without a *Calling*, is liable to Satan's *Temptation*, so also is he from under God's *Protection*. His Angels have a Charge to keep us, but it is only *in those ways* which the Lord appoints to us. *Psal.* 91. 11. Every thing is safest in its place. If a Cross do befall a Man in his Place and Calling, he hath Comfort in it ; whereas those Disasters which meet with a Person that is not imployed, or ill imployed, have a double weight. Famous is that Instance of *Jonah* ; he had a noble Calling tendred him, but he had no Mind c'n't, and away he flees : but a dreadful Tempest meets him, the Ship could not bear such a sinful Weight, and you know that never Man had such a fair escape

as he had. Whereas *Elijah* and other Prophets were wonderfully saved from Dangers in their Calling, but no body is safe out of theirs. If Satan find a Man on his Ground, without God's great Mercy, he will do him a Mischief. And this you see is evident from the *Light of Nature*, of *Scripture*, and of *Reason*, that every Man should imploy himself in a Calling.

I can imagine but *Two Objections* against this Assertion. The first is, *I have no need of a Calling, I can live without it.*

Answ. 1. Tho you have no Outward Necessity to inforce you to take up a Calling, yet it may be necessary for you, in respect of your *Soul*, to prevent the Corruptions that are apt to breed there. The standing Pool is prone to Putrefaction; and it were better to *beat down the Body*, and to keep it in *subjection* by a laborious Calling, than through Luxury to become a *Cast-away*.

2. Tho you have no need of a Calling in respect of *your selves*, yet it may be useful to *others*. If you have no Kindred that need your help, yet the Poor you have always with you: and you heard even now the Apostle appointing Men to work, that they might have to supply those that need.

3. Tho you have no need of a Calling, yet there is a necessity upon you by reason of *God's Command* before mention'd, that God who best knows what is fit and needful for all his Creatures. The Apostle *Paul* had no need to preach, in point of Liveliness; yet upon this very account he says, *A Necessity is laid upon me, yea, me unto me, if I preach not the Gospel.* So, tho you have no need of the World, yet the World hath need

Ch. 2. *The Tradesman's Calling.* 21

need of you; and therefore, *why stand ye all the day idle? go ye also into the Vineyard.*

The other *Objection* is, *I have no Ability, or Capacity for a Calling.* One is sickly, another lame, another old, another blind, and what can such as these do with a Calling?

Answer. 1. If by any of these Infirmities, you are wholly disabled, then God himself releases you; and you have time to bewail your Neglects and Loss of Opportunities heretofore; and a fit occasion to exercise both your Trust in the Providence of God, and your Patience under his heavy Hand. Time was, you could have done something if you would, and now you would be doing if you could.

2. You should bewail your present Unasefulness as a sore Affliction, and also the Sins that have brought it upon you; and endeavour to imploy your selves some way, as far as possibly you can. None, except such as are under acute Sicknes or Pain, but might be doing something for their own or others Good; and a willing Mind would break through small, yea, great Difficulties, rather than sit and signify nothing in the World. And so much for the Proof of this *Proposition* about the *Necessity* of a *Calling*, which may be improved;

1. By way of *Conviction* and *Reproof* of three sorts of guilty Persons:

(1.) Of the *Begging Friars*, and such *Monks* as live only to themselves, and to their formal Devotion, but do imploy themselves in no one thing to further their own Subsistence, or the Good of Mankind. Some such sprang up of old, who us'd

to plead the Sixth of *Matthew* against all worldly Care and Labour; and who interpreted that of the Apostle, *2 Theff. 3. 10. If any Man will not work, neither let him eat*, of spiritual Work and Labour: Which the Learned *Augustin* largely confutes by the *Context*. But what would he have said, if he had liv'd to see such swarms of Drones, dividing their time between a *dull Chapel* and a *warm Refectory*, covering a Life of Sense with a Vizor of Religion? At the first, these People both pray'd hard, and labour'd hard, and not only maintain'd themselves, but help'd the Poor; but they are since degenerated into a publick Grievance. And yet they have the Confidence to boast of this their Course as a *State of Perfection*, which in very deed, as to the Worthiness of it, falls short of the poorest Cocker, for his is a Calling of God, and their's is none.

(2.) This meets with *Idle Beggars*: A sort of People that live *without Law*, and *without Gospel*; that are neither useful to the Publick Good, nor careful of their own; but be like Wens upon the Body Politick, and Sinks of all Uncleanneſs. Happy for them, if fewer People spent their foolish Pity upon their Bodies, and if more shew'd some wise Compassion upon their Souls. If they be any ways able, doubtless they should be employ'd; if they be altogether impotent, certainly they should be pitied and maintain'd: but in the mean time they are wholly neglected by the Church, and the excellent Laws in force for their reclaiming, are generally disused by the *Common-wealth*.

(3.) This

Ch. 2. *The Tradesman's Calling.* 23

(3.) This reaches all *lazy Christians*, of what Rank and Quality soever: That live like the *Leviathan* in the Sea, as if made *only to play therein*: what Account can you give at Night to your own Consciences? What Account can you give at last unto the great God? He that hath lent you Talents, hath also said, *Occupy till I come*; Luke 19. 13. Your Strength is a Talent, your Parts are Talents, and so is your Time: How is it that ye stand all the day idle? Why do you like those vain *Athenians*, who spent their time in nothing else, but either to tell or hear some new thing? Acts 17. 21. What is Mankind the better for you? What Gap do you stop? Or, what miss will there be of you from off the Earth? You are like Ministers *sine Titulo*, like wandering Stars that move in no proper Orb, to whom is reserved (if ye reform not) the Blackness of Darknes for ever. *Object.* Yea, but we do some good, this way and that. *Answ.* Ay, but are you in a Calling? hath God called you to this lazy Life that you live? Nothing will pass in any Man's Accounts, except it be done in the way of his Calling. *Object.* The truth is, I cannot work, as that sorry *Steward* said, Luke 16. 3. *I cannot dig, to beg I am ashamed.* *Answ.* I take not upon me to be Judg of Men's Capacities or Abilities; but are you fit for nothing? have ye neither Nerves nor Brains? God is too wise and good to make any Man wholly unprofitable. Do not you render your selves useles, lest ye be dealt with like *unsavoury Salt*, which being good for nothing, is cast out and trodden under Foot of Men. *Object.* I cannot attain any Calling, I would be in

an Imployment, but cannot meet with any.
Ans^r. 1. See that this Disappointment be not a just Judgment of God upon you for your Negligence heretofore. Perhaps you have been unfaithful, or unthankful in your former Station; and therefore God now justly keeps you out of his Service, and you are to be readmitted only upon your sound Repentance. 2. See that Pride or Sloth be not *now* the true Hinderance: Your Purse is too low for an high Imployment, and your Spirit too high for a low one. Or, it may be, you would have a Livelihood without any Labour; you would enjoy Plenty, but would take no Pains: whereas you should resign your selves to *God's Disposal*, and be contented to be an Hand, yea, a Finger, yea, a Toe in the Body, rather than to be an Excrescence and no useful Part of it. If they who make these Excuses, did want Bread, and Friends to supply them, they would soon throw away these Crutches, these lame Excuses, and fall to work.

2. By way of *Counsel and Exhortation*:

(1.) *To Parents.* Educate your Children for Callings, dispose them into some honest Calling. *Isaac* was a great Man, yet he disposed his Sons, *Jacob* and *Esau*, into several Callings. Our *Kings* themselves disdain not to be listed in some of the *Trading Companies* of the *Great City*. So was *King James* of the *Cloth-workers*, *King Charles I.* of the *Merchant-Tailors*, and *King Charles II.* of the *Grocer's Company*. The *Turkish Emperor* hath ever some *manual Occupation*, wherein he employs himself. Why then should any of you neglect, or scorn to settle your Children in some
 fix'd

fix'd Imployment? Otherwise the Estates you leave them, will prove Fewel only that will feed their Lust, and at last consume them. And you of the *poorer* sort, who plead your Poverty in bar to this Command, do your Children an irreparable Injury, you betray your Trust, and implicitly direct them the way to the Gallows; whereas by placing them in some honest Calling, they might come, as many have done, to be excellent Instruments in the Church or State, and great Comforts to all their Friends.

(2.) To *Children and Youths.* Get into Callings, as you tender your own Happiness here and hereafter. Rouse up your slothful Spirits; imagine not that such noble Souls were given you for such worthless Lives; mind your Books, and then you will be fit for something. Importune your Parents to put you into a Way; consume not your greener Years in Sports and Trifles. Idleness is sweet, but the Bread of Idleness hath no Taste: Your Time wasts, and Opportunities are losing all this while. Others will step before you into those Professions which would enrich and adorn you. In your Races, he that stays a little behind, will hardly recover his lost Ground: Every thing is restless till it be in its place. He that is out of a Calling, is out of place. Therefore up and be doing, and the Lord be with you: Yet make not more haste than good speed; for tho you should be resolute to have a Calling, yet you should take good Advice about the *Choice* of your Calling, which leads into the third thing to be handled, which is about the *Choice of a Calling.*

CHAP. III.

Of the Choice of a Calling.

THE *third* thing then to be handled, is about the *Choice of a Calling*; which commonly belongs to *Parents* or *Guardians*, not excluding the *Inclination* of the Party to be dispos'd, who must spend his Life in it.

And here both must agree to chuse;

First; A *Calling* that is *lawful*: For God calls us to no other, neither can we expect his Blessing in any other: Nay, every Minute we spend in any other, we offend and provoke God; and whatever Riches or Honour we purchase therein, comes with his Anger and Curse; which very often cleaves to *Posterity* that do inherit them. How then may we know a lawful Calling?

A lawful Calling is that which some way tends to the Glory of God, and consequently doth some way further the true Happiness of Mankind, either Temporal, Spiritual, or Eternal. If the Calling do thus tend to the good of Mankind, it undoubtedly pleaseth and glorifieth God: Demonstrate therefore the latter, and then you conclude the former. For our infinitely good God hath instituted no Calling, but what is for his Creatures good. From the Chief Good nothing but Good can come. Far sooner may the Sun dart down Clouds and Darknes,

Darkness, than the Holy God appoint, or call any Man to a mischievous Imployment. Not that every Calling promotes the Happiness of every *Individual*; but it must be either for the *particular* or *general* Good. And so the very publick *Executioner*, that takes away Mens Lives, yet is a Calling for the Publick-Good. Yea, it must tend to the *real* Happiness of Mankind; and this respects both Soul and Body, and comprehends both the Life that now is, and that which is to come. So that any Calling that doth really minister to the Health of the Body, to Man's comfortable Subsistence, to his lawful Pleasure and Delight, to his Honour and Reputation, to his Defence and Safety, is a lawful Calling. Again, any Calling that serves for the inlightning of Man's Mind, for the refreshing of his Spirits, for the restoring the Decays of his Faculties, for the increase of Knowledg in the Word or Works of God, is a lawful Calling. And then, doubtless, that Calling which directly tends to reconcile Man to God, to restore the Image of God in him, to direct a Man how to conquer his Lusts and Passions, to guide his Life in true Piety and Vertue; and lastly, how to attain eternal Felicity, is a lawful and noble Calling. All and every of these Callings are justified by that of the *Apostle*, Tit. 3. 14. *And let ours also learn to maintain good Works for necessary uses, that they may not be unfruitful.*

And on the other side, we may hereby discern which are *unlawful Callings*.

Namely, 1. Such as directly tend to God's *Dishonour*; as the Craft of *Demetrium*, that consisted

28 *The Tradesman's Calling.* Ch. 3.

sifted in making Silver Shrines for an *Idol*, Acts 19. 24. And those curious or *magical Arts* mentioned *Vers.* 19. of that *Chapter*. I say, which have this explicate and *plain* Tendency; for otherwise a Man may be innocently imployed in those things, which others may wickedly abuse; as may be instanced in most Callings in the World.

So, 2. Such Callings as directly tend to the *hurt* of *Man*, either in Body, Soul, Estate, or any way else; these are unlawful Callings, and were never appointed by God, who is Holiness and Goodness it self. Such are all *Knights of the Post*, *Bands*, *Cheats*, *Ballad-makers*, meer *Gamesters*, and in the Judgment of the Ancient Church, *Stage-players*. These, and such like, are not lawful for a Christian, who hath renounc'd the World, the Flesh, and the Devil, and is devoted to the Service of an holy God. And they that are fondest of them, and gain most by them, will reap no Fruit in the Issue from them, but *Shame*, if they repent; and *Death*, if they do not.

Let every one therefore consider well, Is this Calling which I am choosing lawful in it self? Is the Imployment such as to be made a Calling of? will it bring Glory to God? will it not only be beneficial to my self, but useful to the Common-wealth? Will it consist with the Welfare of my Soul? with the indispensable Service, which I owe to my Maker? Will it necessitate me to omit the Worship of God, and to live as if all days were alike? Nay, if it may not some way promote the Glory of God, and others Good as well as my own, it is not a lawful Calling.

Secondly;

Secondly; You are to chuse a Calling that is *Fit*: As the *Apostle* in another case concludes, *All things are lawful for me, but all things are not expedient*: So here, every lawful Calling is not fit for every Man. And it is evident, that Rashness and neglect of due Care in this matter, proves the Ruin of many a tender Plant, and also a publick Mischief. For hence it comes to pass, that some *Youths* have Capacities above their mean Callings, and so are not content in them, are ready to scorn them, and invade others that are above them. And others have Callings above their Capacities, wherein they do but bungle for a time, and then are discouraged; and if they obtain any *Office* in Church or State, prove Burdens and Mischiefs to the Publick. The Country-man might learn this in his own Farm: every Ground will not bear every Grain, and therefore he doth wisely dispose of each Grain suitably to his Ground, lest he reap nothing but Sorrow for his Harvest. And should not Parents take more care of their dear Children, who are not committed to a Calling for a Year, but for term of Life? To find out a fit Calling then, you must consult;

iv. A Person's Education. A genteel or liberal Education directs to such a kind of Calling, if other Requisites do concur: and a plain rustick Employment may well fit such an Education. It is manifest, how difficultly a Person that hath been brought up in Learning and other Accomplishments, can stoop to servile and low Employments: a great deal of Wisdom and Humility will be spent

to make that Man easy in his Calling. That of the *Apostle* is a Mystery, *Let the Rich rejoyce that he is made low*; Jam. 1. 10. Tho it be easier to descend than to ascend in local Motion; yet on the contrary, it is an harder Lesson to descend lower, than to get up higher in Worldly Estimation or Imployment. And then, he that hath been tenderly educated, should not be settled under too much Severity; lest such *new Wine* being put into *old Bottles*, both be spilt and lost. But you should chuse such a Calling as will bear some Proportion and Sutableness to your Education.

2. You must consider their *Abilities*; and that both of *Mind* and *Body*.

(1.) For the *Mind*. Never thrust one of a dull Capacity, brittle Memory, shallow Judgment, or ungovernable Passions into an ingenious, especially into a religious Profession; for as such will disgrace the Imployment, so they will disgrace and expose themselves. They will be but like the *Ass* in the *Fable*, the more derided for her costly Trappings. You may *object*, that some of mean Abilities have proved very useful in Church and State. But as that seldom falls out, so the Wisdom and Goodness of God will not justify Men's Folly in such preposterous Disposals. For God may do what *he will*, but we must do what *we ought*; and that is, to fit the Means to the End, and for an ingenious Calling, chuse out an ingenious Person. And so on the other side, it is great Pity to cramp one of great Parts into a sordid Imployment: it is like thrusting one to the Oars, that might serve at the Helm. God by giving to some
pregnant

pregnant and excellent Parts, doth tacitly appoint them to Professions futable thereunto; his way of calling Men (*now*) is not by *audible Words*, but by bestowing *real Gifts*.

(2.) *For the Body*: A robust and healthy Constitution, where Gifts of the Mind are more sparing, is fittest for a laborious Calling; as a heavy Burden sits best on Strong Shoulders: whereas those of weaker Complexions, must be fitted with more easy Employments. As we see the wise God doth usually call forth his strongest and hardiest Servants to the most difficult Services and Sufferings; and on the other side, *he gently leads those that are with young*. And his Providence hath so ordered it, that there is as great a Variety of *Callings*, as there are of *Dispositions*, that every one might have an Employment proper and futable for him. *Parents* therefore and *School-masters* should consult together, who joyntly may fully discover the Abilities of such as are to be disposed, that they may not be ingaged in Matters either too high or too low for them.

3. You must consult their *Inclinations*; which if they be vehement, and especially well-grounded, are a great Indication, (if other Requisites do concur) to the Disposers of Youth, of their fitness for an Employment. For sometimes the *Constitution* doth strongly bias Persons to this or that sort of Business, and accordingly doth greatly dispose them thereunto. So that one that is unwillingly fix'd in a Calling, seldom thrives well in it; whether it be from that natural Abhorrence of any Force offered to the Will; or that the Inclination doth also facilitate and greatly

ly assist in any matter. And therefore it concerns *Parents* to taste the Option of their Children; and if they find it is not rational or fit, then to use all due means to conduct and regulate their Desires to that which is expedient. For as in the case of *Marriage*, tho no discreet Parent will impose a Yoke-fellow upon their Child; yet they may muster up all the fit Arguments they can, to induce them to a good Choice: So here is room for the Parent's Reasons, as well as for the Child's Inclination; and every dutiful Child will give a great Deference to the Judgment of a wise and loving Parent.

But now if these *three* Ingredients of *Fitness* do not concur; or if they clash one with another, how shall a right Choice be made? For *Example*, if a Person hath had an Education for a nobler Calling, but neither his Abilities nor Inclination are agreeable thereto; Or, if his Inclination to a Calling be strong, and his Abilities weak: Or, if his Parts be sufficient, and yet he hath no Disposition to it. In all these Cases, every Man should study to find out God's Will, where his Call lies; and he ought to conform himself thereunto without any hesitation or disputing. Now *Abilities* are the most signal Testimony of God's Will in this Case. A Man may have been unhappy in his Education, a Man may be humourish in his Inclinations; but a Man's present Parts or Gifts do most unquestionably determine what he is fit for: But here, All Persons, especially Young Persons, are not competent Judges of their own Abilities; and therefore it is their Wisdom

and

Ch. 3. *The Tradesman's Calling.* 33

and their Duty to be concluded by the Advice of their Faithful Friends and Relations, who most commonly are the fittest Judges, in what Cases Education, Abilities, and Inclinations shall, when they concur not, give place to one another. And let these ever consult with the *Wiseſt of the Calling* which they are about, who can beſt acquaint them with the Fitneſs of it: And above all Adreſs muſt be made unto God by earneſt Prayer, to direct and incline to what is beſt. For if God ſhould *chuſe our Inheritance for us*, Pſal. 47.4. Then ſurely it's beſt that he chuſe our Calling for us; and doubtleſs the great matter to be inquired into and regarded in this Affair, is, to know in what Imployment God would have us to be; for there we ſhall be ſure to have his Bleſſing which is *all in all*.

Finally, it were alſo adviſable, that you chuſe a *Calling*, that is *ſafe, uſeful, and attainable* by ordinary means: *Safe*, that is chiefly in reſpect of the *Soul*; for ſome Callings there be, that are ſufficiently gainful, and perhaps in themſelves ſimply lawful (ſuch as the Retailers of Wine and Ale, &c.) which yet are attended with ſuch Temptations as are not eaſily avoided. His Grace muſt be ſtrong that lives innocently in them. What wiſe Parent will place his Child in the brink of a Precipice?

And then *uſeful*: For every one ſhould deſire to be as uſeful to the World as he can: Now ſome Callings there be, wherein a Man may get Riches abundantly for himſelf; but, in the way of his Calling at leaſt, he doth little good to Men's Souls or Bodies. It is very deſirable to a

D

good

good Man to do as much Good as he can ; and a kind of *Penance*, to spend the Substance of his Life in an Imployment about Trifles ; but this, if the Heart and Ends be holy, may be lawful enough, tho not so expedient, or not so comfortable. Unsafe Callings may be needful, and some less useful Professions may be lawful, and therefore (herein) I would not impose upon the Conscience, but only direct to the best.

And then, lastly, *attainable*, that is, by just and honest means. For if it be never so lawful and fit in it self, yet if it be out of your reach, or if it be in others Disposall, it were Folly in you to chuse it. For Example, it were a ridiculous thing for a poor Country-Lad to chuse the Calling of a *Turkie-Merchant*, which is out of his reach, or of a *Judge*, which is in the King's Disposall. But who so is about to chuse a Calling, let him sit down first, and count the Cost, let him consider, whether he have Means proportionable to the End ; whether with God's ordinary Blessing, he be able to deal with it ; whether his Head be strong enough to overcome the things to be learn'd, and his Heart strong enough to undergo the things to be born, for the attaining of it ; lest haply after he hath laid the Foundation, and is not able to finish it, all that behold it, begin to mock him, saying, *This Man began to build, and was not able to finish.* Notwithstanding, if a Person be capable of sundry Callings of a different Excellency, it is his Wisdom and Duty to chuse the best, wherein he may most eminently serve God, and his Generation.

And

Ch. 3. The Tradesman's Calling.

33

And from this Head about the *Choice of a Calling*, I infer the necessity of *Deliberation*, in order to such *Election*. God hath given to Man *Reason* for this use; that he should first *consider*, then *chuse*, then *put in Execution*; and it is a preposterous and brutish thing to fix, or fall upon any weighty Business, such as a Calling or Condition of Life, without a careful pondering it in the Ballance of sound Reason. It is enough for a Bowl to go according to its Bias, or for a Beast to follow its Fancy and Appetite; and yet many chuse no better a Guide to themselves in this matter. They fancy such a Course of Life, but can give no solid Reason why or wherefore, and it thrives accordingly with them. They promise themselves Ease and Honour by the Ministry, and meeting with neither, are sick of it. They fancy wonderful Gain, or Delight in other Callings, and being disappointed, are weary of them; and this befalls them for want of *Deliberation*.

You should therefore consult (as is said) grave and wise Men, Men of Experience and Fidelity, and steer your Course by their Advice; let Judgment and not Fancy determine your Resolutions, So you will bid fairest for good Success therein; or, if the Event answer not your Expectations, you will have this solid Comfort, that you were not ruined by your own Rashness. Consider therefore, Is it lawful to follow such a Calling? am I qualified for it? have I Wit, Strength, Patience; yea, and Stock to manage it? For, as good Dr. Harris wisely told his Children, *A rich Cobler is better than a poor Merchant*. Herein let

36 The Tradesman's Calling: Ch. 3.

your Parents, Guardians, and Teachers assist you with their Judgments ; for *every purpose is established by Counsel, and in the multitude of Counsellors is Wisdom* ; Prov. 20. 18. It's better to lose two or three Months of your Time in considering, than two or three Years afterwards in repenting when it is too late. Your Friends that were alive to advise you before, may be dead when they should assist you after you have miscarried ; and those that would pity a *Man of Conduct* in his Distress, will neglect a *Man of Humour*.

But generally this Care lies on *Parents*, who are solicitous enough in this Affair ; unless they be surpriz'd and deceiv'd by the Flatteries or Folly of some *unfaithful Friends*, that abuse their Ignorance and Credulity, and so will rather serve the Necessity of a Correspondent or Customer, than study the Welfare of the Person to be disposed. In all such Cases, it is better to have no Friend than a false Friend. And therefore above all, and before all, and after all, crave the Direction of the *only wise God*, who hath promised to be found of them that sincerely seek him ; and who will by one means or other, sometimes by Persons and Means unknown to you and unthought of, guide you into the Way which he shall chuse ; and then hoist up your Sails and launch forth into your Business chearfully. And this may suffice concerning the *Choice of a Calling*, which is the *third* thing to be handled in this Subject.

CHAP. IV.

Concerning the right Entrance into a Calling.

I Come now, in the *fourth* place, to speak of the *right Entrance into a Calling*, when you have made a discreet Choice. For in all matters, a right beginning is half the Business done; and he that misses his way at setting out, strays still further to the end of his Journey. We may justly impute the Miscarriage of thousands to their rash Atheistical Entrance into their Callings. How many go to the *Universities*, and to *Trades* without any Sense of Religion, of their Duty, of their Dangers, and the Temptations that are before them? And being thus unarm'd, are soon surpriz'd with Temptations, and blown up to the Grief of their Friends, and their own Ruine. It's true, the most hopeful beginning may end sadly, but what End then may we expect from a careless Entrance?

Let all Persons then at their first starting out, be careful,

First; To have *right Ends*: for the End (as I said before) either enobles or debases the Action. Tho a good End will not *justify* a bad Action, yet it will *sanctify* a good one: And on the contrary, a base, a worldly, a wicked End will

villify the holiest Action in the World. Now the Ends you should aim at in every *Particular Calling* are, as you heard in the *Description*, these three.

First, and chiefly, *the Glory of God*. Reckon upon this, that you were made, redeem'd, called, and kept merely to the end, that you might glorify your Maker. Now as every Pin and Nail in the Building, how obscure soever, concurs to the Beauty and Strength of the Work, and consequently to the Credit of the Workman, even so every Calling, how mean soever it is, contributes to the Honour of the great Householder, the Maker of Heaven and Earth. Keep therefore the Honour of God in your Eyes, and then tho' you may be disappointed in your inferior Ends, as Riches and Splendor, yet you will attain your great and noble End, which is best of all. That is an undoubted comprehensive Rule, 1 Cor. 10. 31. *Whether ye eat or drink, or whatsoever you do, do all to the Glory of God*. Conclude thus with thy self, that since the Lord made all things for himself, I will make it my Design, and count it my Honour, to glorify this good God in that course of Life I am entering upon. And assure your selves, that the more sincerely solicitous you are for his Glory, the more careful and provident he will be for your Welfare and Happiness; for it is a tried Truth, *Those that honour me, I will honour, and they that despise me, shall be lightly esteemed*, 1 Sam. 2. 30. A second thing ye should aim at, is the *Common Good*. This thing is generally far enough from young Peoples Thoughts; their narrow Spirits

mind it not. Their Eye is fixt upon a Livelihood for themselves, let the Publick sink or swim. But this Temper results from the Depravation of our Nature, and the very *Heathens* have determin'd that the Common should always be prefer'd to ones Private Good. And we see in the Body Natural, which is a lively Resemblance of the Body Politick, the Hand, in case of any attempt upon the Head, or Heart, or Life will venture it self, and will chuse to be wounded, and, in case of Gangrens, to be cut off, to preserve the whole. Conclude then thus with thy self, I am a poor inconsiderable Creature, and tho I am oblig'd to endeavour to maintain my Life for the Service of my Maker; yet my Business and Ambition shall be, rather to be an useful Member to the *Country* that nourisheth me; to promote the Good of Mankind; than only or chiefly to build my Nest on high, and load my self with thick Clay. And you may be sure, that If you contrive and consult the Publick Good, the Publick will be interess'd in your Welfare; and *he that watereth, shall be watered himself.*

And then, *thirdly*; You may and ought in the *Entrance* into your *Calling*, to aim at your *own Good*; Temporal, Spiritual, and Eternal. You may desire the obtaining of a Competence in this World; this is justified by the Light of Nature, and commanded in the *Eight* Commandment; yea (as hath been said) you may aim at a comfortable and plentiful Provision, (if it please God) not thereby the more to satisfy your Appetite, nor to gratify an ambitious Humour; but that

you may do the more Good, not only to your Friends; but to God's Friends, the Poor. But you should have a more special Eye at your Spiritual and Eternal Good. For as there is a Natural, so there is a Spiritual Life, and you should chuse to be placed where this noble inward Life may be nourished, where the true God is truly worshipped, where his Day is strictly kept, where you may be under a wholesome Restraint; and in short, where you may learn the Trade of true Godliness, and both how to live in this World, and in the World to come.

Secondly; For the happy *Entrance into a Calling*, you must be sped with *due Qualifications* for it. And they are especially *Knowledge* in the Head, and *Grace* in the Heart.

1. *Knowledge*. And for the meanest Trade;

(1.) You should know *how to read and write*. Reading is both necessary for your Spiritual and Temporal Calling: Thereby you are enabled to read God's Word and other good Books, which should be to you both Food and Recreation. Thereby you may get Knowledge by the Fire side, and receive that sacred Warmth into your Heart, which will be helpful to you for every good Word and Work. Particularly, thereby you will enjoy sweet Company on the *Lord's-Day*, when you must not work, and should not play. *Both* these are also very necessary in your *Temporal* Affairs; in so much that he who is unaccomplished with them, is scarce to be reckoned among rational Creatures, is unable to convey his Mind with any certainty to his distant Friends, to understand their Minds or Desires, but by Assistance

Ch.4. *The Tradesman's Calling.* 41

Assistance from others. He is unable to take or keep any just Account of his own Affairs, of the Encrease or Decay of his Estate; much less can he be useful to others, which is always a comfortable thing, and sometimes beneficial. *And the Book is delivered to him that is not learned, saying, Read this, I pray thee: And he saith, I am not learned.* Isa. 29. 12. A sad Answer. But if you are designed for *higher Callings*, a sutable measure of Learning is requisit, according to the Quality of the Imployment you chuse: rather always storing your self with some Grains too much, than too little for any of them: For in most Callings, your Learning will suffer Loss, either through want of *List*, or want of *Leisure*.

(2.) You should be well vers'd in the *Principles of Religion*. These are the Ballast which must keep you steady in the various Assaults your Faith may meet with, in your Christian Course. An uncatechiz'd Head, and an unsanctified Heart are liable to all manner of Temptations. Think it no Burden therefore to learn your *Catechism*, and carry it not only in your Trunk, but in your Head, into your Calling, and look it often over alone, if so be your Superiours do neglect to examine you therein. That Neglect in Publick and Private is such, as sadly threatens the Vitals of our Religion. The *Jesuits* confess, that by catechising we did spread and fix the Reformation; we had need be careful lest we drop it by the Neglect thereof; and therefore though you may, by good Advice, carry other good Books with you, and sometimes read them; yet the way to be a settled and conscionable Christian, is to converse

verse much with the Principles of Religion, which well digested, breed the purest Blood in the Heart, and produce the most favourable Fruit in the Life and Conversation.

(3.) You must carry with you a *Capacity* for the *Calling* you undertake. Then you will go on smoothly with it, and what ever Difficulty is therein, will be compensated with the Delight that will attend it. He that attempts a *Calling* without a *Capacity* for it, loses his Time, frets his Instructors, and blunts those Spirits which might be sufficient for another *Employment*. Tutors and Masters therefore should very carefully observe the Capacities of *Candidates* during their time of Probation, and faithfully represent them to those who have intrusted them; otherwise they will injure both the Parents, the Children, and themselves.

2. The other necessary *Qualification* for a good Entrance into a *Calling*, is *Grace in the Heart*. When the Heart is sanctified, and sincerely devoted unto God, then he will preserve you, teach you, and bless you; he will interest himself in all your Concerns, supply the Absence of Parents, support you under any Difficulties, or Severities you may meet with, and crown your Endeavours with a prosperous Success, so far as it is good for you. O Sirs, it is as much a Man's Interest, as his Duty, to be holy; yea, and to begin betimes; otherwise you may fall into such Snares and Temptations in your Youth, of which you may never be cur'd while you live. And indeed it is scarce possible for a young Man or Woman, in this wicked World, and in that slippery Age,

Ch. 4. The Tradesman's Calling. 43

Age, to escape the Contagion of evil Company, without a Principle of saving Grace.

More particularly, I commend to you these

1. *Humility.* When you are going into a Calling, the best and fittest Garment you can go in, is to be clothed with *Humility*. An humble Heart within, accounting others better than yourself, not reckoning your self too great, or too good for any honest Employment; and shewing its self in a modest and respectful Carriage and Behaviour, will make God and Man to be in love with you: *A meek and quiet Spirit is in the sight of the Lord of great Price.* This will make you content in your Condition. This Work and this Fare, tho it may be hard, yet, saith the humble Soul, it is rather too good for me: The Neglects, yea the Contempts cast upon me, alas they are nothing to what I deserve. What care I for fine Cloths, or any great Respect, that am conscious of my own Unworthiness? This *Grace* will make you ready to be commanded, easy to be pleased, hard to be provoked, and generally to be beloved, Yea every one will heap Respect on him that flees Honour, and will honour those that are mortified to Honour. Whereas, carry what Parts, Education, or Accomplishments you will into your new Calling, yet if you carry a proud Heart with you, you will neither be acceptable to others, nor easy to your selves. You'll be disputing when you should obey, you'll be fretting when you should submit, envying whom you should respect, disdainning whom you should cherish, and justling with those Equals whom you should imbrace.

Every

44 The Tradesman's Calling. Ch. 4

Every Task will be too hard, every Reproof too galling, every Hour a Year till ye be at liberty, and then you will carry your Chain with you: for he can never be at liberty, that is a Slave to his Pride and Passions.

2. *Fidelity.* 1. *In Word.* Be sure that you hate a *Lie*, or any thing like it. Well may a Liar be rank'd among *Idolaters, Whoremongers, and abominable Persons*, Rev. 21. 8, 27. For as there is unspeakable Malignity, Atheism and Debauchedness of Conscience in it, so it prepares and disposes a Man to all Wickedness. It ruins all Human Conversation, by taking away that Confidence to Mens Words, which is necessary to it. And therefore fix this Resolution, to speak Truth what ever it cost you.

Dare to be true, nothing can need a Lie:

A Fault that needs it most, grows two thereby.

Mr. Herbert

Rather hazard the Anger of Man than the Wrath of God. Veracity and Truth may mitigate the Rage you fear, but a *lying Tongue will be but for a Moment*; and here remember that Saying of *Esau* to his Sons, *If a Man sin against another, the Judge shall judg him; but if a Man sin against the Lord, who shall intreat for him?* 1 Sam. 2. 25. 2. *Shew* the same good *Fidelity in Deed*. Resolve to be just and faithful to those that intrust you. In their Affairs, in their Secrets, in whatsoever belongs to them, *shew all good Fidelity*, Tit. 2. 10. Tho your Skill and Parts prove short of Expectation, your Faithfulness will procure for you both

Love

Love and Esteem. A true Heart will make amends for a weak Head, or a slow Hand. Natural Weakness all will pity and pardon, but Moral Obliquities, being Faults of the Will, are ill resented by God and Man. And therefore whatever Necessities you may be under, whatever Conveniences, nay, whatever Temptations you may have, be exactly punctual and honest; for the true God hates the Man that's false, whether it be in Word or in Deed.

Thirdly; For the happy Entrance into a Calling, you must take with you *firm and good Resolutions*. For you must expect both *Temptations* and *Difficulties* in every Place and Calling, which you have not met with before. These will be like to stagger you, if you go not forth with a steady Resolution. If your Calling depend most on the Head and Brain; you must not be discouraged with the Crabbedness of your Studies; but seeing God hath indued you with Capacity and Parts (as is before supposed) it is possible, and a resolute Industry will make it facil to overcome all. If your Calling depend on the Labour of the Hand, still resolve to buckle with it; every day it will be easier than other, and that which now you tremble at, shortly you'll play with. You must also expect to meet with some *Severities*, harsh Looks, harsh Words, harsh Usage, but let none of these things terrify you: All this shall turn to your good. It is the wise *Providence* of God to permit all these things, for the taming and subduing that Wantonness and Pride in young People, which is for the most part

part inseparable from that Age. Settle your Resolutions therefore at your Entrance, to suffer what is sufferable in your Calling, still hoping that a dark Morning will have a Sun-shine Evening; and in the mean time that the Sun-shine of God's Favour will guild every drop of the Storm that falls upon you, and sweeten it unto you.

But your greatest Danger is from the *Temptations* that will meet you in your Employment, which you must carefully discover, and then resolutely avoid. For our Adversary the Devil hath Baits in all Places, and in all Callings; and we see how many swallow them to their Perdition: but if you can but see the Hook as well as the Bait, and contemplate the Baseness, the Odiousness, the Danger, as soon as you see the Profit or Pleasure that hides it, by the Grace of God you will escape. And of all Temptations, resolve to shun *ill Company*. Such there are in every place, who, like the fallen Angels, having made Shipwreck of a good Conscience themselves, endeavour to draw others into the same Condemnation. Such there are in both Sexes, who may soon betray an unwary Youth into all Ungodliness. Begin therefore no Acquaintance with any, till you have received concerning them from some judicious Hand, a sober Character. He might be very innocent at the School, whom you may find very criminal in the University or in the City. But especially if you hear or see any, that are Idle, Voluptuous, Swearers, Drunkards, Wanton, Sabbath-breakers, bless you from them; and if your Vicinity or Relation to them

them should necessitate you to be sometimes with them, let it be always with a wary Reservedness, let them see that you are failing another way. And herein you must be resolute: Two or three Denials and Browns will rid you of them, whereas your Easiness will strengthen their Importunity; and when you are once gotten into the Snare, it will not be an easy matter to get out again. Enquire therefore after the Diligent, the Modest, the Religious of your Age, and converse with them; for there is most certainly a secret Charm in Society, and in a short time, he that frequents and delights in any Company, whether good or bad, will be like them.

Fourthly; For a right *Entrance* into any Calling, earnest *Prayer* is necessary. For if every Creature be sanctified unto us by the Word (approving the use of it) and *Prayer* (procuring the Blessing of it) we may justly conclude that Calling unsanctified, that is not blest with Prayer. It is not the best Trade or Calling, it is not the best Tutor or Master, tho' as much Care ought to be taken (mark it well) in the choice of a Master, as of a Trade; but it is the Blessing of God, earnestly sought by Prayer, which makes the Man. If People would abate of their *anxious* Care about these things, and add more of their *feruent* Prayers, they would have more Comfort. For so the Apostle directs, *Phil. 4. 6. Be careful for nothing; but in every thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God.* The utmost Care and Providence of the wisest Parents,

Parent, comes far short of the constant and powerful Providence of God, which is procured by Prayer.

And let the *young Person* concern'd, earnestly seek the Favour and Blessing of God withal, and heartily bewail the Sins of his **Childhood**, his Disobedience, Slothfulness, Lying, Sabbath-breaking, and all such like, that he may not carry the heavy Load of Guilt out of one Place and Condition of Life into another ; which as it will provoke God to Anger, so it will expose him to new Sins, when he hath never bewailed the old. How many have we known and seen hopeful every way, good Education, good Parts, good Callings, good Tutors or Masters, and yet have miscarried and come to nothing? This shews that *GOD* stands for something ; that all other Requisites are but Cyphers without the Blessing of Heaven, which must be sought by Prayer, and earnest Prayer. And this not only at his Entrance, but he must continue this sweet and needful Duty, at least each Morning and Evening, if possible, during his whole time ; for it is the Key to open to him the Mercies of the Day, and to shut out the Dangers of the Night. Young People would be glad to have twice a day Opportunity to send to their Earthly Parents how much greater a Priviledg is it to have free Liberty to send to your *Father which is in Heaven* who hath more Will and Power to do you good than all the Creatures in the World ?

And now having discoursed of the right Entrance into a *Calling*, let each of us make a double Use of it.

Ch. 4. *The Tradesman's Calling.* 49

1. By way of *Reflection* on time past. Did all of you that are in *Callings*, thus enter upon them? Were your *Ends* right? Were you duly qualified? Were your *Resolutions* firm? and your *Prayers* earnest? Let your *Consciences* return a true *Verdict*, a just *Answer*. If they acquit you; what *Peace*, what *Joy*, what *Satisfaction* may you have, whether you have succeeded in outward things or not? You have done your *Duty*, to which a *Blessing* always belongs. But if upon a serious *Inquiry*, *Conscience* accuse you; what cause have you to be humbled, to bewail your *Neglects*, and cry for *Mercy* and *Forgiveness*; and this, notwithstanding all the good Success you have had in them? For God doth sometimes give to Children outward *Blessings*, with respect to the *Parents*, or other *Ancestors* *Integrity*; which is a *Seal* to the *Uprightness* of the *Parent*, but not to the *Goodness* of the *Child*; Or, he may give you a great *Estate* and *Honour* in *Wrath*, or to pay you off for some good thing, and yet short of *Grace*, which may be found in you. For your own *Parts*, you had need to judge and condemn your selves with broken and contrite *Hearts*, if perhaps your *Sin* may be forgiven you. For, as an *Oppressor*, yea, a *Thief* may get Possession of a well-stor'd *House*, and be jovial in it, till the *Judge* inquire how he entred it; so may a *Man* obtain in his *Profession* a vast *Estate*, but at last God will examine how he entred upon it, and whether by an *orderly* way he took Possession of it?

2. By way of *Instruction* for the future. Let all those who expect the *Favour* and *Blessing* of

E

Almighty

Almighty God, see that they follow this course. These are Rules of Practice, and therefore are not answered either by your Approbation or Contempt, but do carry their Authority with them, and call for Obedience to them. When you are entring into any Calling, take care to propound for your Ends, the Glory of your Maker, the Good of Mankind, as well as your own Comfort. See that you be qualified with Knowledg in the Mind, and saving Grace in the Heart. Let your Resolutions be good and strong, to break through all the Difficulties and Temptations, which are in your way: And set forth with Prayer. If you believe that there is a God, you cannot deny that all these are necessary for you. If you would prosper in your Affairs, this is the ready road to Success. If you live to accomplish your Designs, these things will further you; if you die before you attain them, these will bring you to be Freemen of that City which cannot be moved. Be but true to your selves, the Holy God will not be false to you; for as a Man soweth, so shall he reap. He that aims at the World, often misles it; but he that truly aims at Heaven, is sure to carry it.

And thus, when a Person hath chosen a lawful Calling, hath fixt his Ends aright, is sufficiently qualified, firmly resolv'd, and hath sought the Direction and Blessing of God by Prayer, he may safely enter upon it. Which is the *Fourth Point* to be handled in this *Subject*.

CHAP. V.

Of the due managing of a Trade or Calling.

THE *Fifth* Thing to be considered, is the *right Behaviour of a Christian in his Calling*, or the *due managing* thereof. What I have said hitherto, is in order to this : And tho we have thus far discoursed of *Callings in general* ; yet supposing our Youth hath chosen some Trade or other, into that we will follow him. Now these are of *two* sorts ; the one are managed principally by the *Tongue*, yet so as they are directed by the Brain ; such are all sorts of Merchants, and they who drive Trades only with buying and selling : The other are manag'd by the *Hand*, yet so as they are also assisted with the Brain ; such are all sorts of Mechanick Trades, or Handicrafts, which are employed in working all kinds of Manufactures. Now tho each of these have some distinct Vertues, and Temptations, Conveniences and Inconveniences more proper to them ; yet the following *Requisites* will reach them both, and with the Blessing of God make the Practiser of them an excellent *Tradesman*.

SECT. 1.

Of Prudence in a Trade.

ANd the first of them is *Prudence*, or *Discretion*. It is said, *Psal. 112. 5. A good Man sheweth Favour, and lendeth; he will guide his Affairs with Discretion, (or Judgment).* Now this *Prudence* is an *Habit of the Mind*, making a good Man to dispose of his outward Affairs, in the most commodious manner. It is not that carnal *Subtilty*, which teaches a Man to get an Estate by hook or crook; but that godly *Wisdom*, which is consistent with a good Conscience. When the *Apostle, James 3. 17.* mentions the *Wisdom which is from above*; he plainly implies that there is a *Wisdom which is from below*. And as the former is the Gift of God, who gives it liberally to those that ask it, as *Solomon* did; so the latter is *earthly, sensual, and devilish*. *Subtilty* is nothing else but *Wisdom* degenerate; and *Prudence* is only *Subtilty* strain'd and purg'd from all *Injustice*.

Now true *Prudence* and *Piety* were always very good Friends. He, that was *Innocency* it self, commended a *Serpent's Eye* in a *Dove's Head*: *Mat. 10. 16. Be ye therefore wise as Serpents, and harmless as Doves.* *Doves*, not to hurt or wrong others; *Serpents*, not to be hurt or wronged

Ch. 5. *The Tradesman's Calling.* 53

wronged by others. For this end was that excellent Collection of *Proverbs* written, *Prov. 1. 4. To give Subtilty to the Simple; to the young Man Knowledge and Discretion.* A Book to be therefore often read by our Tradesman. Of this Prudence as Almighty God is the *Author*, so he is the great *Exemplar*, whose Wisdom shines forth in so governing all Persons and Things, that they all center in that great End, for which the World was made and stands, his Glory. And what Ataxy and Confusion would suddenly follow the want of it! And therefore let every Man in his place study to be like God, in Wisdom as well as Holiness.

For this is sutable to *Man's Nature*, God hath given him a considering Mind, a Sagacity and Foresight of the End he aims at, and Judgment to chuse out the best means to attain it, which he hath denied to other Creatures: *Psal. 32. 9. Be ye not as the Horse, or as the Mule, which have no Understanding.* He that acts foolishly, acts like a Brute, and degrades himself so far of Reason, his greatest Glory.

This is also very creditable to Religion: What an Honour were *Joseph* and *Daniel* to their Profession? to have the mighty *Pharaoh* say to *Joseph*, *Gen. 41. 39. There is none so discreet and wise as thou art*: and to have *Daniel* for his Wisdom, preferred to Offices of greatest Trust and Honour. When a Godly Man hath all the Accomplishments that any un sanctified Person hath, and the Addition of Grace withal, it is a manifest Ornament and Advantage. And since wicked Men in Scripture are so commonly called *Fools*, it should

make all good Men study Wisdom and Prudence.

Besides; this Discretion in the Affairs of your Trade, will greatly contribute to the Quiet and Comfort of your own Minds. For when you have taken the wisest Course in any Affair; if so be that the Event answer your Desires, you have Comfort both from your good Success, and also from your discreet Endeavours; and if it do not succeed, yet the Comfort of your godly Wisdom may well ballance the Loss, or Disappointment that you have met with: whereas there is nothing doth more imbitter our Losses and Troubles, than our own Folly that hath brought them upon us.

And lastly; this *Prudence* greatly conduceth to our *Well-being* in this World. As in that *Psalme* fore-cited, it is said of the good Man, that he *shews Favour, and lendeth*; and certainly his Discretion inableth him so to do. And *Prov. 24. 3, 4. Through Wisdom is a House builded; and by Understanding it is established. And by Knowledge shall the Chambers be filled with all precious and pleasant Riches; built, established, and furnish'd hereby.* And on the other hand, as many sink by their other Vices, so too many are ruin'd by their own Indiscretion; no visible Leak, by which their Estates have run out, only they have been rash, wilful, and weak in their Negotiations. God doth seldom bring Men low only for the trial of their Faith or Patience; but usually they contribute to their own Misery, and will be proved *Felones de se* at the day of Judgment. Certain it is, if godly Wisdom will not enrich a Man, Riches

Ch. 5. *The Tradesman's Calling.* 55

Riches are not good for that Man.

Now this *Prudence* is to be exercised by a *Tradesman*, in the following *Particulars*.

1. *In Getting a full Insight into his Calling* ; so as to know all the Parts, and lawful Arts and Methods thereof. For as there is a false Sleight, so is there a true Mystery in every Calling ; tho more in some than others ; and Ignorance herein undermines the Foundation of a *Tradesman's* Success ; Prov. 14. 8. *The Wisdom of the Prudent, is to understand HIS Way.* Not to be curiously prying into other Folks Ways, but fully to understand your own. Some there are that please and pride themselves much in their Skill in Callings that are above, or besides their own ; and in the mean time search not into the Concerns of their own Employments : but the Wisdom of the Prudent is to be understand his proper way, and to be skilful at home : Prov. 8. 12. *I Wisdom dwell with Prudence, and find out Knowledge of witty Inventions.* What vast Progress might be made in the Improvement of most Trades, if Men did imploy their Brains within the Sphere of their proper Callings ? as is evident in the curious *Indian* Wares, and in some Callings at home of latter Years. Study therefore all the Parts of your Calling, and be not like some raw *Travellers*, that are ambitious to know other Countries, while they know least of their own. Your Trade is your proper Province. Neither God nor Man will condemn you for your Inexperience, properly it is not Ignorance in other matters ; but your own Vineyard you should keep.

And to this end be careful to improve the time of your *Apprenticeship*, and Learning, well : and wo to those Masters that do not faithfully teach, especially that studiously hide the Myſteries of their Trades from their Apprentices, contrary to their Obligations in that behalf ; for that is the proper time of learning, and of ſtoring up ſuch Rules and Observations, as you will have uſe for afterwards ; *Prov. 24. 27. Prepare thy Work without, and make it fit for thy ſelf, and afterward build thine Houſe.* It's then that you muſt prepare your Materials, and afterward erect your Building. And never be aſhamed to be ſtill learning of any honeſt Skill : For let your Stock or Diligence be never ſo great ; yet if you be defective in Knowledge, you will prove like a rich Ship with a weak Pilot, which will come to wrack.

2. This *Prudence* and *Diſcretion* muſt be uſed, in a wiſe *Fixing the Circumſtances of your Trade.*

(1.) For *Time* ; for to every thing there is a *Season*, and a *Time* to every *Purpose* under the *Heaven* ; *Ecclef. 3. 1. There is a time to buy, and a time to ſell* ; that is, a fit time, which a wiſe Man nicks. It's true, God hath in his great Wiſdom hid future things from us, but yet he hath given to Man *Prudence* inſtead of *Prophecy*. And it is ſaid, *Prov. 22. 3. A prudent Man foreſeeth the Evil, and hideth himſelf* : And as he hideth, ſo he armeth, he furniſheth himſelf in the due *Season* ; and muſters up all the Wiſdom he hath, in hitting the right *Seasons* of buying and ſelling for his juſt Advantage, without the publick Prejudice,

(2.) For

(2.) For *Place*. It is said of the *virtuous Woman*, Prov. 31. 16. *She considereth a Field, and buyeth it.* So the *Tradesman* must consider, what Place is most fit and proper for his Calling, and fix there, and he must suffer the Conveniences of his Family, to give place to the Conveniences of his Trade, and permit his Fancy to be directed by his Judgment therein.

(3.) For *Persons*. You had need of *Prudence* to discern, 1. *Whom to deal with*, to wit, Men of Conscience, or at least of moral Honesty; and common Fame will usually acquaint you where and who they be. For such you may rely upon with more Security, than upon others; and it is more creditable to have Correspondence with honest Men, than with Knaves. 2. *Whom to trust*: Here you have need of all the godly Wisdom that you can get; for Man is a deceitful Creature, and the Metal that glisters most, is not always the richest. It is with many Men, as it is with many Fowl, that look fair and large, but stript of their Feathers, their Substance is little. As that Faith is often soundest, that is accompanied with doubting, at least with inquiring and questioning; So it is better for you to be at the Cost and Pains of a diligent Inquiry, than at the Grief and Pain of a sad Experience. It is most certain, that as it may be Prudence to trust some Persons, and Charity to trust others; so there are many, whom it is neither Wisdom nor Charity to trust at all. 3. *Whom to be familiar with*. Herein you have need of your discreet Prudence: For tho you must be friendly to all, yet you must be familiar but with few; and they must be those
that

that may some way do good and not hurt to you, or such as you may do some good unto. And even of these, you must not chuse too many, for your Employments will not allow you time to perform those Offices to many, which are necessary in the case of Friendship. Let your Choice therefore be among those, that are of a grave and even Temper, and of greater Wisdom and Grace than your selves. For, *Prov. 13. 20. He that walketh with wise Men, shall be wise; but a Companion of Fools shall be destroyed.*

3. This *Prudence* must be shewed, in *due Deliberation about the Affairs of your Trade*. For it is certain, that many Men, otherwise very ingenious, are ruin'd by their Rashness, not duly considering with themselves, nor consulting others in their Negotiations: And some also lose their Opportunity by too much lingring and suspending their Determinations; and therefore I propound only *due Deliberation*, that you be neither too swift nor too slow therein, but proportionable to the weight of the Affair, to its Difficulty, and the Limits the Business will allow. And herein, since Deliberation is only of the fittest means to attain your Profit or Content in such or such a case, I earnestly exhort you to refuse whatever your Fancy proposes, that is not honest, just, and fair. For nothing is truly profitable, that is not honest. In these cases, consult right Reason, consult the Scripture, consult that Golden Rule, *Do as ye would be done by*, and then you cannot resolve amiss. But if the case will admit it, take a Night's time to deliberate for that which is weighed over Night, and reviewed

viewed in the Morning, will be in some measure, ripe for a judicious Resolution. I speak all this while concerning matters of some moment: as for lesser matters; we take it for granted, that our *Tradesman* is furnish'd with those Parts which are sufficient for the speedy dispatch thereof. However, in all your Words and Actions, I advise a circumspect Slowness, rather than too quick a Speed; which is usually followed with Repentance. *Let every Man be swift to hear, slow to speak, slow to Wrath*; James 1. 19.

4. This *Prudence* stands in *Proportioning the Affairs of your Trade unto your Abilities*:

(1.) *Of Mind*: So as not to over-charge either your Understandings, Memories, nor Hearts with your Business; lest they, like a Bow over-tensioned, be broke in pieces. Some have stronger and larger Capacities than others, but no Man's Faculties are infinite. A Ship that's well built, well rigg'd and ballanc'd, will carry a great Burden; but it may be over-laden, and then it sinks: and so is it with the Mind of Man; when your Business distracts you, that you cannot eat, or sleep, or be cheerful, or pray, it's time to abate and draw in your Sails.

(2.) *Of Body*: That is, to undertake no more Work, than you are able to perform. This commonly proceeds from *Covetousness*, whereby a Man would grasp at more than his share; and thereby becomes a Slave to his Calling; and must of necessity either injure his Correspondent by disappointing him; or else himself, by over-toiling himself. You should therefore consider, that God requires no more from any Man than what is possible,

60 *The Tradesman's Calling.* Ch. 5

possible, and consistent with those Duties he owes to his Maker, and to himself. And that the holy God will never allow, that that Body which is the Temple of the Holy Ghost, should be a Drudg and Slave to the World.

3. *Of Estate*: That is, to lanch' forth no further, than you can feel firm Ground under you. Fortho in some cases, as when the Gain is certain, or extreemly probable, it may be lawful and prudent enough to enlarge a Man's Trade beyond his own Stock; yet a religious and wise Tradesman must be very cautious in this matter partly, that his Motives be right, that Ambition and Covetousness do not ingage him in it; and partly, that he venture not more than his own Estate, in any such hazard, as may undo others without their own Consent. But *Discretion* will teach the *Tradesman* to keep himself ordinarily within his own Bounds; for as that Water which will merrily turn one Mill, when parted into two, will make them go but heavily about: So that Stock, with which a Man may chearfully drive an ordinary Trade, will fill the Mind with anxious Cares, when it must carry on a far greater; when with the same Straw, you must make double Tale of Brick, and when the same Stream must carry a Vessel of a double Burden: And oftentimes the Story ends sadly; and he that was not content with his own Stock, must beg glad to live upon others Charity.

5. This *Discretion* is shown, in Ordering a man's Expences sutable to his Calling. That as he should not live fordidly much below his Estate, nor defective in his Allowance either to God, to

poor, or to himself; so he may not, either in his Provision, in his Furniture, in his Apparel, or in his By-Expences and Entertainments, exceed that Proportion which his Trade will maintain. And therefore every prudent Man doth calculate as near as he can, what his ordinary Income is, and thereby adjusts his Expences. The Indiscretion or plain Folly of many is evident herein; so that, without the Spirit of Prophecy, one may easily foretell their Ruine. Some such Slaves to their Appetites, that the Belly doth immediately devour what their Head or Hands do get, never providing for a time of Sicknes or other extraordinary Casualty. Others furnishing their Houses above the Standard of their Quality, while their Shops or Perfes want Furniture, and it may be some of their Creditors, or Workmen their just Dues. Others, if not in their own Persons, yet in their Wives and Children, proclaiming their Pride and Folly, in being appparelled above their Condition or Ability, which is an undeniable Token of Pride lodging within: For tho Pride is a Sin of the Heart, yet it shews it self in the Looks, Words, Apparel, and Behaviour of vain people; who by these exterior Additions without, do tacitly acknowledge there are some great defects within: whereas the worthy Man or Woman, so that their Garb be not ridiculous, but decent, are no way concern'd about the richness or fashionableness of their Garments. And others run out exceedingly in their By-Expences and Entertainments; not considering, that they are only stewards unto the great God, of whatsoever Talents are in their hands; and also Trustees for their

their Wives and Children, and for the Poor, and that no mortal Man hath any thing of his own. Now herein Godly Wisdom comes in and puts due bounds to all these Expences, and teaches the Tradesman to live rather somewhat below, than at all above his Income; because he considers that it is easie to augment ones port and manner of living, but very hard to sink or abate in it, and he that begins his manner of living as his Master ended, is like to end as his Master begun.

6. This *Prudence* is to be used, *In a frequent Inspection into the State of your Affairs*; that you may know whether, and how much you thrive or languish in your Estates. This is chiefly to be done about the *State of your Souls*; and the neglect of it, renders a Man either very uncomfortable, or very Bankrupt in Religion. It is also greatly requisite in your *outward Affairs*, to take a Survey either monthly, quarterly, or at least yearly, of your Condition: *Prov. 27. 33. Be thou diligent to know the State of thy Flocks, and look well to thy Herds*; and so in other Callings: and for the end, to observe an exact Method in keeping your *Books of Account*, that you may readily and certainly take a view of the Posture of your Affairs. If you *improve* in your Way; this will fill your Heart with Comfort, & your Mouth with Thanksgiving unto God, and you will be encouraged to drive the Nail that is going. If you find *Things at a stay*; this will quicken you to more Industry and Frugality, before it be too late. If you find that you *run backward*; this will oblige you to search by what Leak your Estate wastes; whether by Excess or Improvidence you, or any that belong

to you; are guilty of; wherein you have not lived so soberly, righteously, and godly as you ought to have done, for which God may justly blast you; you will discern what Sin doth waste you: for as the Thief in the Candle wastes it more, than the proper Week doth; so it will cost more to maintain one Lust, than many Children. And by this means you may see a flat necessity of stopping and altring your Course, and thereby save your Estate and your Soul also. As that Man that is not welcome into his own Conscience, can be truly merry nowhere in the World; so that Tradesman that dare not look into, and cast up his own Books, can look into no other Book with comfort. As we say to careless People concerning their Souls, they must *give an Account*, and therefore it is needful that they *take an Account* of themselves: *he that judges not himself, will be judged of the Lord*: So it will be far more safe and comfortable, that you survey your Shops and Books, than that *Commissioners* should do it for you, which is the common Issue of such Carelessness.

7. This *Prudence* is to be exercised, *In Governing those Passions to which you are most liable in your Calling*. Philosophers place much of the business of Prudence herein. Passions are natural to us, and inseparable from us; the Government of them is the Work of Prudence, the mortifying of their Extravagancies is the Work of saving Grace. To be a Slave to them, is a Misery below a Gally-slave. It was said by *Abimelech*, *Whether is better for you, that threescore and ten Persons reign over you, or that one reign over you?* Judg. 9. 2. Surely it is far better, sweeter, easier to be under the Sove-

Soveraignty of one good God, than under the Dominion of numberless and tyrannical Passions. The Tradesman is in danger of this Bondage, but Christian Discretion will curb them. He is tempted to *Discontent* with the Providence of God; the Wind doth not favour his Merchandize; the Weather hinders his Manufacture. He is in danger of *Envy* at the thriving of others, when he sees that they have more Custom or Credit than himself. He is apt to be tost with the Passions of *Hope* and *Fear*: And your Prudence will preserve your minds steady above all groundless Fears and Hopes. For when a Man hath with his utmost Skill proceeded so and so in his lawful Calling, he should never torment himself with unnecessary and unprofitable Fears of the Event, either of that Affair in particular, or of his Welfare in general: No, you are in your Way, you have the Providence and Promise of a wise and good God engaged with you: Your Fears will not prevent your Disasters, but rather provoke God to inflict them: And the Passion of *Fear* was seated in Man's Heart only to *prevent* Evils, not to *encrease* them: and therefore, as it is a very great Folly to entertain or cherish them about Contingencies, when we have done our best; so it is the Triumph of Wisdom to check and extinguish them. The like also of groundless *Hopes*: For many a Tradesman is ruin'd by his vain Hopes. He hath some great Hit in prospect, some rich Uncle whose Estate he expects. Some remote and unaccountable Wind-fall or other, and in Contemplation hereof, neglects his proper Affairs, lives above his present Estate; and tho

feel his Decay and Wasting, yet buoys up his Spirits with these vain Hopes till he fall irrecoverably. Just like a formal Hypocrite, *whose Hope shall be cut off, and whose Trust shall be a Spider's Web; he shall lean upon his House, but it shall not stand; he shall hold it fast, but it shall not endure.* Job 8. 14, 15. Now a grain of Christian Discretion will free a Man from these Follies, and ground his Fears and Hopes upon a solid Bottom; and so moderate them, that they shall neither prejudice the quiet of his Mind, nor disorder him in the management of his Calling. But his most common Passion is *Rash Anger*; sometimes at his nearest Relations, but especially at his Servants, and others that he deals with. Now the more Prudence a Man hath, the less Anger. *For Anger resteth in the bosom of Fools; therefore be not hasty in thy Spirit to be angry.* Eccles. 7. 9. A Wise-Man ere he give way to Anger, will consider; whether the Matter be a Fault, and then of what sort it is, involuntary, or wilful; of what degree it is; and will also put himself into the Delinquents place, and will consider, that a Youth, a Child, a Woman cannot have the same Judgment, Capacity, or Consideration that himself hath. And that his Passion, which doubtless is a Fault it self, can never be a likely Cure for another Error; for one Sin never cures another: *The Wrath of Man worketh not the Righteousness of God*; and by these Considerations he mitigates his Anger, and becomes *slow to speak, slow to Wrath*: He at least defers the Expressions of his Anger, till the Storms and Clouds being over and clear'd, he may with a calm Mind animadvert on their Errors both

with Justice and Mercy, that he may be angry and yet not sin.

8. This *Discretion* is shewed in a prudent Consideration of the Contingencies belonging to your Calling. These are of great variety, and the Particulars fall under the Observation of every Tradesman in his way. Now a prudent Man in all those Cases, considers what may fall out in this or that Country, this and the other Commodity, upon the return of such and such Ships, and what degrees of Probability there be of its coming to pass; and accordingly, disposes his Affairs to the best honest Advantage he can. In this sense also that is true. Prov. 14. 15. *The Simple believeth every Word, but the Prudent Man looketh well to his going.* As a Mariner, the greater guess he hath of the turning or rising of the Winds, or of the approach of a Storm, the wiser he is, and he puts forth a greater or lesser Sail accordingly; so the discreet Tradesman, by the right use of his Reason, and of his Experience, and Observation, should carefully consider what Events may fall out, and what Effects they may produce, and thereupon either spread or draw in his Sails in his Trade and Calling. If there were in every Trade, a certain and constant Method and Consequence of Events, a small degree of Sagacity would serve the turn; but with many Callings it is otherwise; and there is requisite some depth of Judgment and Experience, whereby to make the best Conclusions in point of Practice. And tho he know not what God will do, yet he studies to know what he ought to do; and reckons it better for him to know his present Duty, than

than all the *future Events* in the World: The issue of things belongs to God, and what is not within our Power, should be out of our Care. If the way he took, prove the worst, instead of fretting at his Disappointment, he adores and submits to the *Providence* of God; and concludes there were some secret Reasons in the *Divine Wisdom* to blast his Expectations for his spiritual Good; he grows not sullen upon't, but buckles to his Business again; and resolves, that God may still do what *he will*, and I will still do what I ought.

9. This *Prudence* of the Tradesman stands, in *Avoiding those Courses that have ruin'd others*. Cast your Eyes abroad, and you may easily discern the Rocks that others have dash'd upon, the Quick-sands wherein others have been swallowed, and true Wisdom will teach you to shun them with your utmost Care. I will instance in some few.

(1.) *Bad Company*. I mean such as are infected in their Morals, that are accustomed to Swearing, Lying, Sabbath-breaking, Quarrelling, Uncleanliness, Knavery, or such like Vices. From such, Prov. 2. 11. *Discretion shall preserve thee, Understanding shall keep thee: To deliver thee from the way of the evil Man, &c.* Such there are in all Towns and Cities, that drive a Trade of destroying themselves, and as many others as they can. Now if there were no such thing as Religion, yet common *Prudence* should teach you to avoid these, as you would Persons with the Plague; yea, tho you should be link'd to some of them by the Tie of Trading, Kindred, Cohabitation, Country, or former Custom: for as none

of these can justify your consorting with them, so none of these Considerations can ballance the Ruine and Misery which such Company will bring upon you. It is almost impossible to converse with them, without becoming like them. What Credit, what Profit, what Comfort can you get by such Society? Wherein doth their Company make you wiser, or better? Why, but it pleases us. Doth it indeed please you? That shews your Nature is corrupt, your Palat is viciated: But were it not better not to itch at all, than to be pleased with scratching? What *Scripture* do you profess and live by? God's People of old, their delight was in the *Saints on the Earth*; they were Companions of *those that feared God*; and if ever you expect to live with them, you must live like them. But what speak I of living in Heaven? Such Companions will make you unfit and unable to live in the World. *Destruction and Misery are in their ways.* They are not only the Shame of Christianity, but the Reproach of Mankind; they are Brutes in human Shape; and will none serve you for Companions but these? Are you fond of a Prison or an Hospital, or of the Plantations, or of Tyburn? for to some of these, such Company send their Comrades. And therefore for God's sake, yea, for your own sake, cast in no Lot among them, let your *early* Prudence prevent your *late* Repentance.

(2.) Another ruinous *Mischief* from which *Destruction* will guard you, is *Suretyship*. I will not affirm that this is utterly unlawful, but I conclude that as few Men do use the Care and Caution necessary in this Affair, so no Man should

engage therein, unless, *first*, he be able to pay the Obligation without injuring himself or Family; and, *secondly*, be contented to do it without perturbation of mind, and with the same freedom, wherewith he pays his other Debts: For without doubt, the Surety doth take upon himself the whole Debt, both in Law and Conscience, in case the *Principal* prove either unable or dishonest. And which of you are able and willing to run this Risque? If you *object*, that without doing and receiving this act of Friendship for one another, Trade cannot be upheld. I *answer*, That without it, a Man cannot trade so high, (which perhaps may be his Sin, and prove his Ruine; yet he may trade still in a meaner degree, which may be more safe, and prove as comfortable. And he that will lanch out further, if the Creditor knows him to be a Man of good Discretion and Integrity, he may securely rely upon his single Bond, without intangling another with him. If you *reply*, that he hath formerly obliged you some other way, or that he will take it unkindly to be denied: I *answer*, that you must study to oblige him some other way, and labour to convince him, that it is not want of Love, but the force of a *God's Engagement* (which I would advise every prudent Tradesman to make) to some near *Relative*, without whose Consent you cannot, without injustice, bind your self. For alas! this Person that now solicits you, may be more indebted than you know of; he may prove less careful and honest than you imagine; he may be bound for others in more than he is worth; at least he is mortal, and may leave his Estate and you intangled

at his Death, to your great Molestation, if not utter Ruine. And these are not unlikely Suppositions, but whereof sad Instances are visible every day. Therefore before ye enter into any such Engagements, read that Counsel of a wise Man, yea of a wise God, Prov. 6. 1, 2, 3, 4, 5. *My Son, if thou be surety for thy Friend—thou art snared with the Words of thy Mouth—deliver thy self—give not Sleep to thine Eyes—deliver thy self as a Bird from the hand of a Fowler: And, he that hateth Suretyship, is free, Prov. 11. 15. See also Prov. 22. 26.*

(3.) A third ruinous Course, whence this Prudence will preserve you, is *Gaming*, I mean all such *Games* as make an in-road upon your *Time*, when they devour that time which should be employed either in your religious or secular Affairs, or such as hazard any thing considerable of your *Estate*. For it is certain, that Gaming was never ordained to be a *Trade*, whereon to live, but for a *Diversion*, a refreshment of the Spirits, whereby Men may be more fitted for their general and particular Callings. And therefore such Recreations only are to be used as do most contribute to the health of the Body and refreshment of the Mind; and they are to be followed moderately, seasonably, and religiously, so as you may comfortably beg the Blessing of God upon them, and bless his Name after them. Fix your unalterable Resolutions therefore against all vain, prodigal, and hazardous Games whatsoever. For though Drunkenness, Whoredom, Idleness, Injustice will certainly do yet these two Follies of Suretyship and Gam-

may suddenly destroy those that use them: A Man may by these in a few hours undo himself and Family to all intents. Play for no more in any Recreation than you may lawfully expend upon your Delight, and can be content to lose without impairing your Estate, or the Tranquility of your Mind; and never reckon the Estate you have your own, until ye have made Restitution of what ye have dishonestly gain'd thereby.

(4.) A *Fourth* dangerous Evil from which this Prudence will secure you, is *Pragmatism* or Curiosity, which is a busy meddling with matters which belong not unto you. You have business enough of your own to imploy all your wit, time and strength; either in the works of Piety and Devotion; or charity to the Souls and Bodies of others; of civility to your Friends and Relations; and of Industry in your own Callings. And there is no Wisdom in intermeddling in others Affairs without a just cause, and a clear call: and God never calls you thereunto, when it interferes with the necessary Duties abovesaid. But especially beware of the *Athenian* Disease, who spend their time in nothing else, but either to tell or hear some new thing: Acts 17. 21. I know the Nature of Man is bent upon News; and Religion not only permits, but approves of our being concern'd for the prosperity of God's Church. But it is a natural itch, and not any pure devotion, which inclines most Men to inquire after such things; and much time is lost, much hazard is run, and little good is gain'd by this idle course.

Above all, be conscionably careful of tampering with State-affairs. You ought to make good the place wherein God hath set you, and by all prudent and honest means in your Station, promote the Publick-Good; but let no pretence how pious soever, let no pressure how heavy soever, let no prospect how specious soever, prevail with you to dishonour your Political Parents, to disturb the Publick Peace, or to imbarck your self in any design foreign to your own Calling, or unjustifiable by the Laws ye live under. Let Almighty God alone to rule the World, let the lawful Magistrate alone to rule his Subjects, and let it be your business, chearfully to obey, or quietly to suffer. 1 Pet. 4. 14, 15. *If ye be reproached for the Name of Christ, happy are ye: But let none of you suffer as an evil doer, or as a busy-body in other Mens matters.*

16. This Godly Wisdom will help you, To dispose your Outward in subordination to your Spiritual Calling. That is, so to order the particular duties which belong to each of them, that in the instances of practice, they may not clash or jumble with one another; but sweetly agree and be furtherances each to other. I know that some Callings are of that nature, and some Tradesmen again so necessitous, that it is difficult to find Conveniences for the Worship of God and good of the Soul. But Wisdom here is profitable to direct; hereby the pious Tradesman after a due consideration of all Circumstances, and of his necessary business within doors and without, fixes a time for prayer, for reading, and hearing, as well as for working and bargaining; and tho he cannot assign

so much as others can, yet he doth it with a right good-will; and he takes care, that neither of these Affairs do intrench upon the other, nor prejudice the other. His Devotion disposes him for his business, and his Diligence in his business renders his acts of Devotion welcome. And it is imprudence as well as want of zeal, which occasions the confusion in Families in these matters. The uncertainty of Time, or undue fixing of other Circumstances, doth commonly thrust out those Exercises of Religion, which if prudently and sincerely perform'd, would bring a blessing with them both on Soul and Body. But of these hereafter in a more proper place.

Let us now apply what hath been said on this Head.

First; By way of Reproof.
 Of the great *Indiscretion of many even Godly and well-meaning Tradesmen*, that do greatly Err in some or other of the foresaid Cases. It's true, this fault is not so criminal as many others; for you'll say, no Man can have more Wit or Prudence than God hath given him; every Man is not born a *Philosopher*. But I say, many Men might have more Wisdom, than they had at first; they might have improv'd their single Talent, and made it double: For as there is Wisdom *infus'd*, so there is Wisdom *acquir'd* by means which God hath appointed; and for the want hereof, he may justly punish you in this World, however ye may escape in the next. Hence proceed the ruines of so many Families; the Man,
 his

His Wife and Children brought to beggary. Here lies one in Jail for Suretyship, another for haunting in Company, yonder's one sent to Jamaica by living above his Ability, another for want of keeping and casting up his Books, some for trusting, others for trading too high. All which might have been prevented, if Men would either get more Prudence of their own, or consult and be ruled by their wiser Friends. O that the Shipwreck of others might be as marks to the rest! That these *Pillars of Salt* might season all other Tradesmen to the End of the World!

2. But all this gives no countenance, but rather reproves the *Carnal Policy of Ungodly Tradesmen*, who, resolving to be rich, will compass their Ends, tho it be by the undoing others, and of their own Souls. That have the subtilty of the Serpent without the innocence of the Dove; who have learned all the cunning tricks Satan or his instruments can inspire them withal, and so are able to turn and wind their easy and well-meaning Neighbour. This is *Wisdom from beneath*, and however you may thrive with it for a moment, yet ye fight against God, whose Justice will find you out; oftentimes in this World. *Prov. 20. 21. An Inheritance may be gotten hastily at the beginning: but the end thereof shall not be blessed.* But to be sure, without Repentance, in the never-ending World. *And what will it profit a Man to gain the whole World, and lose his own Soul?*

Secondly, By way of *Exhortation*. Then labour (all Tradesmen) for this *Godly Wisdom*. It may stand you in more stead than all your Stock and

and all your Friends. *A Man's Wisdom maketh his face to shine*: It makes him amiable, it makes him useful. But how shall we obtain it?

Ans. W. Beg it of God. James 1. 5. *If any of you lack Wisdom, let him ask it of God, that giveth to all Men liberally and upbraidereth not, and it shall be given him.* Say not, I am a weak Man, a sinful Man; he giveth to all Men: Say not, I am extremely foolish, and I need more than I have hopes to get; for he giveth liberally: Say not again, I have received abundance of Mercy already, and have not improved the Parts he gave me; well, ask still, for he upbraidereth not, and it shall be given you. This course Solomon took, 1 Kings 3. 5. when he was entering upon his Calling; and the Lord readily gave it him, and threw him in Riches and Honour besides.

2. *Consult wise Men.* For the Lord giveth Wisdom 'tis true, but not by inspiration, but in the use of means: The long Observations of others may be made yours in a few days, if you would be willing to learn. Do not think that you can grasp all the ways and rules of Prudence by your own Skill: Prov. 12. 15. *The way of a Fool is right in his own Eyes: but he that hearkeneth unto Counsel, is wise*: not only he that gives Counsel is wise, but he that hearkeneth to it. And therefore be sure that ye consort with such; rather chuse to be learning among the wise, than vaunting your selves among the foolish. He that walketh with wise Men, shall be wise, as ye heard before; but a *Companionship of Fools shall be destroyed*.

3. *Study* for it in the use of proper *means*. Read God's Word, wherein are the mines of all true Wisdom, and particularly the Book of *Proverbs*, which is a Collection of such wise Observations as may be applied to all particular cases. Read also such other good Books, whereof there is store, to make you wise. But add withal serious consideration of men and things, whereby you will vastly improve in godly Wisdom; for every thriving and decaying *Tradesman* will be a *Book*, to teach you something: Prov. 24. 32. *Then I saw and considered it well, [that is, the Vineyard of the slothful] I looked upon it, and received Instruction.* Which brings me to the *second Requisite*, conducing to the right managing of a *Trade* or *Calling*.

SECT. 2.

Of Diligence in a Trade.

AND the second *Requisite* in a Trade is *Diligence*. About which, 1. I shall describe the *Nature*; 2. The *Object* of it: 3. Some *Inducements* to it. 4. Make some *Application*.

First; For the *Nature* of it. It is a *Christian Vertue*, disposing a *Man* to use his greatest *Skill*, *Care*, and *Strength* in his *Calling*. It differeth not in substance from the same moral Vertue among

among the Heathen; but that, in a Christian there is a *better Root* whence it grows, and that is a sanctified Heart, a Conscience that stands in awe of God, and so causes the Man to stand in awe of it. And also he hath a *higher End* in his Diligence, and that is the Glory of God and the good of others, and not meerly for his own credit or advantage. Whereas the industrious Pagan, as he knows not God, so he cares not for him: but self is at the beginning, self is at the middle; and self is at the end of all his Care and Pains; and the unsanctified Christian is little better, but rather worse, because he hath greater light, and yet lives not up to it. That which *distinguishes* it from other Vertues is, that it consists in imploying all a Man's *Skill, Time, Care, and Strength* in a sober and moderate measure in his Calling; and so the extream on the one hand is *Idleness* and Carelessness, together with a busying ones self with other Mens matters; and on the other hand, *immoderate carking*, and slavish *drudging*. Diligence walks between these extreams. Next to the saving his Soul, his care and business is to serve God in his Calling, and to drive it as far as it will go: for he knows that his strength and time are lent him for that purpose; and that whatsoever are imployed otherwise, run waste. In short, the Diligent Man makes all the convenient haste he can, to dispatch his work upon Earth, that he may the sooner be in Heaven.

Secondly; This Diligence, as to the Extent of it, stands in these following Particulars.

1. *In the serious Employing all the Faculties of your Mind about your Trade and Calling.* Your Fancies, your Understandings, your Memories, and all the acquired Improvements of them, are all to be laid out therein. In that, *Prov. 27. 23.* where the Holy Ghost commands that Men be *diligent*, he adds in the Hebr. *Set thy Heart to thy Hards.* So that whatsoever sagacity of Mind, depth of Judgment, quickness of Invention, soundness of Consideration you are masters of, should be here employed. And tho in some Trades there be less need and use of these than in others; yet there is no Calling, but employment may be had for every one of them. And it is a great commendation to any Man, that having a rich Fancy, a clear Understanding, a strong Memory, instead of abusing them to Sin, or misemploying them in matters foreign to his business, he improves them to the utmost in his Calling, how mean soever. And that this is your Duty is manifest from that, *Ecdes. 9. 10.* *Whatsoever thy hand findeth to do, do it with thy might; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest.*

2. *This Diligence requires the Employing all your Strength of Body in the business of your Trade.* Have you a firm Constitution, a vigorous Nerve, a able Arm, a strenuous Back? all these must serve God in your Callings; for he hath intrusted you with this Strength for this end. And this is especially requisite in the time of youth and health: God having ordained those honest Labours, both to provide for a livelihood for the Body, and to prevent the distempers of the Soul.

for

for the more laborious, the less lascivious; that honest industry spending those exuberant Spirits, which are otherwise apt to break forth in unlawful flames. Besides, Sicknes and old Age will come, when the strong men will bow themselves, and the grinders cease; and those that look out at the windows will be darkned. It's true, God doth not require or approve, that Men should so exhaust their strength in the labours of their Calling, that they are left spiritless in his immediate service, when their work is done; but observing that moderation which is in every thing requisit, they should not be shy to lay out their strength in the affairs of their Calling; knowing that God accepts their Labour, and will by Food and Rest recruit them again. *Man goeth forth to his work, and to his labour until the evening.* Psal. 104. 23.

3. This Diligence requires the *Employing the substance of your Time in the affairs of your Trades.* As the Servant's Time is his Master's, so the Master's Time is God's, and not his own; and accordingly to be justly bestowed betwixt his Temporal and Spiritual Calling, Hours having wings, and every moment flies up to the Author of Time, and carries news of our usage of it. And here you have that commendable instance of Jacob, Gen. 31. 40. *Thus I was, in the day the droughe consum'd me, and the frost by night, and my sleep departed from mine eyes.* And it is recorded to the praise of Ruth, Chap. 2. 17. *She gleaned in the field until Even* and of the vertuous Woman, Prov. 31. 15, 18. *She riseth also while it is yet night, ——— and providing that her Merchandize is good; her Candle burneth not out by Night.* By all which Instances it is evi-

evident, that the consciencious *Tradesman* is bound (if health permits him) to be stirring early about his lawful occasions, and continue therein with a chearful diligence all the day long, except such time as his Soul or Body must be refreshed. For the necessary Duties of Religion, as they take up but a little time, so they lose none; and moderate refreshment must be allowed. But as Prayer and Provender hinder no Journey, so *Meal* and *Mattens* gain time, and waste it not. The Diligent *Tradesman* hath always something to do, either to lay in or to lay out, either to be learning or teaching; his Shop or his Books are always calling him. He is as wary in his expence of Time as of Money, knowing that his *Time* is but short; short for the work he hath to do for his Soul, for his Livelihood, for his Family, for his Friends, and for the Publick: And that it is also uncertain. For *Man* also knoweth not his time, as the *Fishes* that are taken in an evil Net; Eccles. 9. 12. That, death is lurking in some part or other of his Body, and it will be cold comfort, if it seize him out of his Calling: But, *Blessed is the Servant, whom his Lord, when he cometh, shall find so doing*: Mat. 24. 46. He considers also that Time when spent is irrecoverable, no Prayers nor Tears, nor Money can fetch it back again, and many times, that which might have been dispatched yesterday, cannot be done to day. As the *Hebrew* Phrase is, *the work of a day is done in its day*. And therefore let the diligent *Tradesman* be careful to fill his Time with useful employment, and get the substance of his work done before his Time and Strength be done; lest

be undone himself both here and hereafter.

4. *The Tradesman's Diligence* consists, in *Laying hold of Opportunities*. For if a Man be never so industrious and painful, yet unless he be watchful to observe his Opportunity, and then swift to lay hold thereon, he is wanting in the diligence requisite for him. For oft-times great matters may be done in a small juncture of time. Hence some *Translations* render that, *Prov. 22. 29. Seest thou a Man diligent in his business*; ready and swift. As there are sometimes shreds of time, that may be improv'd to great advantage; so especially *Opportunities*, which if caught by the forelock, will pay for all the care and watching for them; and if slipt, may never present themselves again. The *foolish Virgins* had a proper season to have stor'd themselves sufficiently with Oil, but then trifling and sleeping, they could afterwards get none for love nor money. Opportunity is Wind and Tide; an Affair transacted in a due season, is dispatch'd with ease. The diligent *Tradesman* observes these, and so sails with Wind and Tide. *To every thing there is a season, and a time to every purpose under the Heaven.* And therefore is care requisite in a diligent man, as well as labour; and many thoughts more useful, than many words. Thus the *Kingdom of Heaven* is compared, *Matth. 13. 45.* to a *Merchant-man seeking goodly Pearls*; who when he had found One Pearl of great price, he went and sold all that he had, and bought that Pearl. He spied his Opportunity, and struck in with it to his great Advantage: and so must the diligent *Tradesman* do, in what ever capacity he be, always provided that he build not

his Gain on others Ruins, nor purchase his private Advantage with prejudice to the Publick.

5. This *Diligence* is shewn, *In Taking a due care in those that seem lesser matters.* Many small matters amount to what is considerable at length. A mean Customer attended, and pleased, shews the way to a greater. The disdain to get, or save, or mind things of small value, is often punish'd of God, by bringing such proud and careless ones to a morsel of Bread. When the Creature groans under one Man's vanity or abuse, the Lord hears it, and usually transfers it to another, who will use it better. Plain and notable is that passage of our *blessed Saviour*, Joh. 6. 12. when there were only some fragments left of *five Loaves* and *two Fishes*, which had fed *five thousand People*; and thereby one would think had done their part; yet he appoints his own Disciples, to gather up the *Fragments that remain, that nothing be lost.* Now it is one thing to be thus wary, out of a penurious grapple humour, and another when it is out of a consciencious respect to all God's Creatures, and a diligent care to put every thing to its best use; as it's very likely that *Christ* caused these Fragments to be reserved for those that needed them. And a constant and careful respect to such small matters, will render a man able to do much more good, than a heedless person shall do, tho he be of a larger estate. God has promised, that to him that hath, shall be given; namely, to him that hath but *two Talents*, and improves them, they shall increase to *four*. I mean not by this particular to incourage any Sordidness, or unseemly Parsimony; but a due regard to those smaller

Ch. 5. *The Tradesman's Calling.* 83

smaller matters, on which greater do depend, or which by some few repetitions amount to great. By a due care hereof, many Persons have attain'd to a great Estate, and have done a great deal of good with it.

6. This *Diligent* Care consists, *In Rejecting those Avocations which would divert you from your Affairs.* In general, you should endeavour to be as much in your Shops, Ware-houses, or places where your most constant business is, as possibly you can: yea, ye ought to delight to be there, as every thing doth to be in its place, and to be restless when you are necessitated thence, until your return thereunto. For there is *your place*, where you may most confidently expect the Presence and Blessing of God. Where did *Peter* and *Andrew* and *James* and *John* meet with *Christ*, but in their Ships, fishing or mending their Nets? As therefore it must be a weighty Cause, that will excuse the *Clergy-man* in his *Non-residence*, if ever his Conscience do consider that repeated charge to *Peter*, *Feed my Sheep*: Joh. 21. 17. So must it be a considerable matter that will justify a *Tradesman's* pleasing and reposing himself at his Country-house, while his Affairs and Family at home are left at sixes and sevens. How many hopeful *Youths* have been undone hereby, being left by their Masters to their own wills, and so in that unhappy opportunity trapan'd either by bad Men or Women unto all kind of Sins? Hath the *Minister* the charge of Souls in his Place, which being a personal Trust, cannot be devolv'd upon another; and so have you in your Family; your Apprentices Parents confiding in your personal

worth and care, have intrusted their Children with you; and wo to you, if by your *Non-residence* they miscarry. If you be grown too high for your Trades, or that they be grown too hard for you, it is better to resign them unto more diligent hands, than to neglect them to the offence of God, and hurt of others.

This *Diligence* will also guard you against frequent, and needless *frequenting of Taverns, Ale-houses, and Coffee-Houses*, where a great deal of Money is wasted, a great deal of Sobriety is lost, and a great deal of Time is squandered away, which should be imployed in your Calling. It is hard to determine how far such Converse may be permitted; but it is not hard to perceive, that many Tradesmen exceed those Bounds, which, I do not say Religion, but a reasonable *Diligence* doth allow. And how many, which should be found in their Shops, must be sought in the Tavern; and others when they should be worshipping God in due season in their Families, are loitering away their time in Coffee-houses; wherein, tho there be no Law to restrain, they have no Superior to call them to account; yet there is an holy God who will enter into Judgment with them, if they do not repent, that is, *amend*.

The same *Diligence* restrains you also from *needless* and fruitless *Visits*. A due performance of these, is not only necessary in order to business, but also to the preserving and cultivating of Friendship and Alliance; but then Religion teaches Men to improve those civil Offices, to our own and others greatest good; either by giving

or receiving some good Counsel or needful Comfort ; but it is the idle and useleſs Viſits, which the diligent Man avoids ; the Viſits which are ſpent in ranſacking all the affairs and faults of their Neighbours or Acquaintance, in correcting the Miſcarriage of Church and State, in judging and condemning Perſons that are abſent, and ſo cannot make their own defence : Such as theſe, 1 Tim. 5. 13. *Wandering about from houſe to houſe ; not only idle, but Tatlers alſo and Buſi-bodies, ſpeaking things which they ought not.* The Diligent Man gives his Viſits, but commonly they are ſhort, ſerious and chearful, whereby he may both leave a favour of Goodneſs behind him, and a deſire in his Friends to enjoy him again.

This *Diligence* alſo excludes all *bewitching Pleaſures and Recreations*, which would diſtract you from your buſineſs. Such as are lawful, neceſſary, and reaſonable you may admit ; but if they inſnare your Heart, or inſinuate upon your buſineſs, you muſt reject and anſwer them, as *Nehemiah* did, *Neh. 6. 3. I am doing my work, ſo that I cannot come down : why ſhould the Work ceaſe, whiſt I leave it and come down to you ?* Pleaſures have their charms, but he that feareth God, ſhall eſcape them all. The diligent Man uſeth them, as Sauce to reſtore his Stomach, palled with poring on his buſineſs ; and therefore a touch of them ſerves his turn. He taſtes them as the *Dogs of Egypt* do the Water of *Nilus*, with great caution, leſt the *Crocodiles* devour them. But I have ſpoken ſomewhat about theſe before.

Laſtly, This *Diligence* will reſtrain all unſeaſonable Devotion, Far be it from me to diſ-

courage the Exercises of Piety : This Climate is grown cold enough in them. But there is a *posterous Zeal* in some *Tradesmen*, and *Women* especially, which draws them to neglect one Calling to further another. But the diligent Man considers, that God in his great Wisdom appointed the *six* days for Work, and a *seventh* for Rest. And tho upon extraordinary occasions we may and ought to devote some of this time to sacred purposes, as in case of Solemn *Fasts* and *Feasts* ; and tho an industrious *Tradesman* may redeem by his Diligence some other hours, as for the Refreshment of his Body, so for the enriching his Soul, by reading, hearing, and prayer ; yet it is no way justifiable, to neglect a Man's necessary Affairs, upon pretence of religious Worship ; to let necessary Work be undone at home, just Debts unpaid abroad, the Family languish for want of Providence, the Shop languish for want of his Presence ; while he runs from one opportunity to another, till his Estate be weakned, and his Credit sunk. Doubtless there is a measure to be observed in those things, and usually a Man is bound to pray and hear no more than will consist,

1. With his *Ability of Body* ; for if the Bucket be once broken, it will carry no Water.
2. With his *lawful Calling* ; for therein God is truly served.
3. With *time to meditate* on what he hears ; for one Duty must never exclude another, he that doth nothing but hear, will grow deaf with hearing ; and those holy Exercises are but means, the end is still nobler, which is to live *soberly, righteously, and godly in this present World*. And so much for the *Particulars*, wherein this *Diligence* is exemplified.

Thirdly; The *Inducements* which are proper to dispose the Tradesman to this *Diligence* are these.

1. It is *matter of Duty*. Those places mention'd in *Prov.* 27. 23. and *Ecclesi.* 9. 10. put it out of doubt. Yea the *Holy Ghost* doth link it together with the holiest Actions: *Not slothful in Business, fervent in Spirit, serving the Lord*; *Rom.* 12. 11. Ye are as truly bound to be diligent in your Business, as to be fervent in Prayer; and it's intimated there, that you serve the Lord in both, and consequently it is a real Sin, both to be bewailed and amended, to be negligent in your Callings, as to be lukewarm in your Prayers. And in the *Fourth Commandment* God doth as well command Diligence in your Work on the six days, as Seriousness on the Sabbath, and propounds his own Example to the same purpose; *For in six days the Lord made Heaven and Earth.* And tho he ceas'd creating, yet he is working still: *Joh. 5. 17. My Father worketh hitherto, and I work. His Eyes are continually running to and fro throughout the whole Earth, to shew himself strong in the behalf of them, whose Heart is perfect towards him:* *2 Chron.* 16. 9. So that here's the Command and Example of God himself for Diligence.

2. It is *matter of Safety*. An honest Industry is an excellent *Preservative* both from Sin and Danger. Most Men's Temptations overtake them, when they be out of their Imployment, or negligent in it. When good *David* had been sleeping in the afternoon, and walking too idly afterward, *2 Sam.* 11. 2. then did he fall into that Temptation, that

cost him so dear. You know the standing Pool corrupts, the un-employed Harness rusts; but he that is in the way of his *Vocation*, is most out of the way of *Temptation*. So it is also in case of *Danger*; if any Mischief hover over a Man, it is likeliest to seize upon him, while he is negligent in his *Vocation*. When *Ishbosheth* was lying on his Bed at noon, *Baanah* and *Rechab* smote him under the fifth Rib, 2 Sam. 4. 5. In all likelihood, it had fared better with these two *Princes*, if they had been studying and doing the Duty of Magistrates, instead of reposing themselves upon their Beds. Let the *Tradesman* learn from others harms to prevent his own, up and be doing, and the Lord is engaged to be with you.

3. In respect of *Benefit*. God doth usually bless the diligent Man with Plenty. *The Hand of the diligent maketh rich*, Prov. 10. 4. *For the thoughts of the diligent tend only to Plenteousness*; Prov. 21. 5. Now a plentiful Estate is desirable; provided it be for right ends. If Riches and Honour be good for you, Diligence is the means to compass them: Prov. 22. 29. *Seest thou a Man diligent in his Business; he shall stand before Kings, he shall not stand before mean Men*: That is, he is fit for the highest Offices; he may aim at them, he is likeliest to obtain them. We see Princes chuse out industrious Men for their Service; 1 Kings 11. 28. *And Solomon seeing the young Man (viz. Jeroboam) that he was industrious (or as the Margin from the Hebr. that he did work, or take pains) he made him Ruler over all the Charge of the House of Joseph*; and you know how great he grew. If
Princes

Ch. 5. *The Tradesman's Calling.* 89

Princes see Men to be only wise, they suspect they will be too conceited; if high-spirited, too turbulent; if honest and conscientious, too difficult; if popular, dangerous; but if diligent, they are fit to be employed. Now tho the ordinary Tradesman never expects any great Office or Preferment; yet certainly his Industry puts him into the road of all the Preferment whereof he is capable; Isa. 23. 8. *Whose Merchants are Princes, whose Traffiquers are the Honourable of the Earth.*

4. *In respect of Comfort.* There is a certain secret satisfaction of Mind, that always attends an honest Diligence. *The Sleep of a laboring Man is sweet, whether he eat little or much: Eccles. 5. 12.* He hath been doing the duty of his Calling, and that comforts him. I appeal to your own Consciences, and to every Man's Experience, whether you find not more inward Peace and Comfort at night after you have been diligently imployed in your Calling, than when you have trifled therein. And any cross which befalls you is better born, when it finds you in your Employment, than when out of it. And if by the wise Providence of God you do not by your Industry obtain abundance; yet you have this comfort, of having done your Duty, which is the chiefest ground of all just Satisfaction.

Fourthly; The fourth thing then upon this Head is to make some useful Improvement hereof, which is,

By { *Reproof,*
 Counsel,

1. This

1. This detects and *reproves* the baseness and sinfulness of *Idleness* and *Sloth*, whether it be in point of *Care*, or of *Labour*. The holy Ghost by the hand of the Wise-Man doth frequently lash this sort of Men. *Prov. 26. 13, 14, 15, 16. The slothful man saith, There is a Lion in the way, a Lion in the streets*: he fancies danger and difficulties where there are none. Then, *As the Door turneth upon his Hinges, so doth the Slothful upon his Bed*: The Slothful hideth his Hand in his Bosom, it grieveth him to bring it again to his Mouth. And yet after all this, *The Sluggard is wiser in his own conceit, than seven Men that can render a Reason*. And herein he did not beat the Air: For there were then, and are now, numbers of idle Companions, idle Tradesmen, like those *Cretians*, *Tit. 1. 12. that were evil Beasts, slow Bellies*, therefore evil because idle. Come to their Shops in the day, they are abroad; the Prentice saw not his Master since eleven of Clock; knock at their Doors at eleven at night, they are at the Coffee-house; come in the Morning, they are in bed. Is this to be diligent in your business? Is this doing what your hand findeth to do, *with all your might*? How will you account for your Time, and Strength, and Parts? Why stand ye thus idle in the Market-place? Where are the old *Roman Censores morum*, Officers who were to examine and punish those that spent much, and labour'd little? It is said of the *Manna*, that if it were not gathered early, it melted: They that lov'd their Beds, starv'd their Bellies. This course will load you with Guilt, and ease you of your Estate; no Calling so high, but Sloth will impoverish; none so mean, but

Diligence

Diligence will enrich. I ^{went} by the Field of the Slothful, and by the Vineyard of the Man void of Understanding: You see the idle Man and the Fool are wrapt in the same Cloak. And lo, it was all grown over with Thorns, and Nettles had covered the face thereof, and the Stone-wall thereof was broken down. Then I saw, and considered it well, I looked upon it and received Instruction. Yet a little Sleep, a little Slumber——So shall thy Poverty come as one that travelleth, and thy want as an armed Man: Prov. 24. 20, &c. O learn by others Ruine to prevent your own. Conclude that Sweat is better than Tears, Weariness better than Hunger, and aking Bones than a gall'd Conscience. It was holy Mr. Carter's farewell charge to a Scholar, *Cave fastum, ignaviam, Amichristum*. And one of the three things that wise Cato was said to repent of, was, that ever he had spent an idle day.

2. Be persuaded then,

(1.) To be diligent in your Callings: You have excellent Patterns set before you, the great God at work every day every where. Jesus Christ went about doing good: Slept his Breakfast to be at his Work; Mat. 21. 18, 23. wai'd his Dinner to dispatch it, Joh. 4. 6, 34. Behold the Sun always in motion, and rejoiceth in it, as a strong Man to run a race; Psal. 10. 5. The Moon and Stars, the Sea, the Rivers, all Creatures busy: Yea, go to the Ant, thou Sluggard, consider her ways and be wise. You have excellent Promises for your Encouragement, and severe Threatnings to awake you; you have undeniable Instances of such as have been

been raised by their Industry, and of such as have been ruin'd by Idleness : you have all *Requisites* to inable you : you have Brains, and Arms, and Health, there's nothing wanting but an Heart. Shake off then the Lethargy that hath benum'd you, mind your Business, revive your Love to your lawful Calling ; reckon your selves to be most easy and happy in your Shops and Business, and drive the Nail while it is going. But direct all to a right end, the Honour of God, the Publick Good as well as your Private Commodity, and then every step and stroke in your Trade is sanctified. You are working for God, who will be sure to reward you to your Hearts content.

Withal, you must beware, lest this Diligence degenerate either into sinful carking, or into immoderate pains, whereby either the Soul or Body should be oppress'd ; for whatsoever is gain'd thereby, contracts a Curse which comes along with it, and without Repentance and Amendment, none of it shall ever do you, nor your Posterity any good. *Behold is it not of the Lord of Hosts, (that is, by way of just Judgment) that the People shall labour in the very Fire, and weary themselves for very Vanity ? Labour in the Fire, and yet for very Vanity ! Hab. 2. 13.*

And one other Caution yet, Let not your Diligence in your earthly Callings, thrust out the Service of God. For this, was *Martha* reprov'd, Luke 10. 41. *Martha, Martha, thou art careful, and troubled about many things ; but one thing is needful.* You have a Soul as well as a Body ; and both must live, and consequently must be fed : and the Blessing of God must be daily sought, without

Ch. 5. The Tradesman's Calling. 93

without which all your Diligence will be ineffectual; ye cannot be rich whether God will or not. Observe that, *Prov. 10. 4, 22.* In the 4th Verse, *The hand of the Diligent maketh rich*; but in the 22^d Verse, *The Blessing of the Lord it maketh rich, and he addeth no Sorrow with it.* Now God's Blessing and Man's Diligence are not oppos'd one to another, but subordinate to one another; that as the principal cause, this as the ordinary means; as the Physician's Skill and the Patients Care. It is only the Blessing of God, that supplies you with natural Abilities, both inward and outward. *It is he that giveth thee power to get Wealth*; *Deut. 8. 18.* He governs and directs the Hearts of others; he speaks a good word for them to the Conscience of thy Neighbour: He prospers thy Endeavours; for all Second Causes depend upon the First both in their being and in their working: He rules all those Circumstances that must concur to thy Success; and he preserves and multiplies what thou hast. *Hast thou not made an Hedge about him, and about his House, and about all that he hath on every side? thou hast blest the work of his Hands, &c. Job 1. 10.* And without this Blessing, *It is vain for you to rise up early, to sit up late, or to eat the Bread of Sorrow: Psal. 127. 2.* And therefore allow convenient room for Prayer every day; and reckon to go round about by Heaven, is the next way to Success, in all thy Undertakings; this is the way to thrive on Earth, and to be blest from Heaven. And this leads me to the last use of this Point.

(2.) If such Diligence be needful about your Earthly Callings; How much more diligent

gent ought you to be about your *Heavenly*? If you should rise betimes to work, how much more to pray? If we should sweat to gain the World, what Agonies should we have to obtain Heaven? There *giving all Diligence, add to your Faith, Vertue; and to Vertue, Knowledg*: Again, *Give Diligence to make your Calling and Election sure*; 2 Pet. 1. 5, 10. If Riches do not, how should Heaven drop into your Mouth, while you are sleeping? What race is gotten without running? What Crown is obtain'd without fighting? *I therefore so run, not as uncertainly; so fight I, not as one that beateth the Air*: 1 Cor. 9. 26. As Sloth is the evident cause of Men's Poverty here, so it hath the most general and certain Influence into Men's Misery hereafter: Few Men being willing to be at the pains to be saved; tho all the labour in Religion be accompanied with real Sweetness, and be like a Scholars Studies, tho they make his Brain and Back to ake, yet refresh his Mind, and he had rather study than be idle. What is it that hinders Men from reading, whereby to get Knowledge? Sloth. What from Prayer? from afflicting their Souls? from examining their Hearts and Ways! Yea, from Consideration, or any thing that is difficult to Flesh and Blood? But Sloth. Shake off this base Distemper, learn of them that will be rich, what pains they take; they rise, they run, they sweat, they are unwearied for *false* Riches; and shall we sleep and freeze in the pursuit of the *true* Riches? In the Name of God stir up thy self, strive to enter in at the strait Gate, and work while it is Day, when Night comes no Man can work. Let

Spiritual

spiritual Diligence accompany your temporal and out-strip it. For that's the brave Christian, (in holy Mr. Dod's Judgment) that can *work hard*, and *pray hard also*. And so much for this second *Requisite* to a good *Tradesman*, to wit *Diligence*.

SECT. 3.

Of Justice in a Trade.

THE next *Requisite* in a *Trade* is *Justice*; we discourse not here, either of *Universal Justice*, which the *Moral Philosopher* reckons to include all *Vertues* in their *Use* or *Exercise*; nor of *Distributive Justice*, which consists in a due *Distribution* of *Rewards* and *Punishments*, which belongs not to the *Tradesman* as such. But of that which is called *Commutative*, which is exercised in *Dealings* between *Man* and *Man*; and of this also not only as it is directed by the *Law of Nature*, but also as it is adopted among the *Christian Graces*, where we shall consider,

- I. *The Nature* of it.
- II. *The Necessity* of it.
- III. *The Extent* of it.
- IV. *Make some Use* of it.

I. For

I. For the *Nature* of it. *It is a gracious Habit, inclining one constantly to render to every one their Right.* Where you see,

1. Its *general Nature*: It is a *gracious Habit*. An Habit, and so rooted and fix'd in the Soul, and will exert it self when no body is present to applaud or to disgrace: an Habit, and so readily inclining a Man to Actions suitable to it self. For neither is the *Habit* within sufficient, nor the *Acts* without, they must go both together. And then a *gracious Habit*: For tho *Morality* may restrain unjust Actions, and smooth the outward Conversation; yet it cannot breed in the Heart a *love* of Justice, as it is pleasing to God, especially when the Practice of it crosses a beloved Interest: No, that the Spirit of God must work. *For the Fruit of the Spirit, is in all Goodness, and Righteousness, and Truth*: Ephes. 5.9. And then,

2. The particular difference of this from other *gracious Habits* is, that *this inclines us constantly to render to every one their Right*. It supposes that there is a *Property* which every Man hath in the outward things, and that the World lies not in common. And that an intercourse is necessary among Men for their mutual well-being; that a Man can so subsist of himself, but that he hath use or need of others. Then steps in *Justice* to regulate all such Negotiations, and teaches, and disposes the honest *Tradesman* to render to every one what of right belongeth to him. To Superiours, Inferiours, Equals, Relations, and generally to every one, that he may be able to

Ch. 5. The Tradesman's Calling. 97

with holy Paul, *I have lived in all good Conscience before God, until this day*; Acts 23. 1.

II. For the Necessity hereof.

1. It is every Man's Duty. For,

(1.) It is commanded by the *Law of Nature*. Those strictures of Man's primitive Righteousness which are left in him, do teach him this. It was an Heathen Emperour that made choice of this Motto; *Quid tibi non vis fieri, alteri ne feceris*. What you would not have done to you, do not to another. Which being rightly understood, is both the Foundation and the Rule of Justice. Every Man would desire to be justly dealt with; and is it not equal and reasonable, to render to every man, that which we expect from every man? It is scarce possible to obliterate this Principle out of natural Conscience: and they that act otherwise, do overthrow the common Principles of Nature and right Reason.

(2.) It is commanded by the *written Law of God*. This is the tenour of all the *second Table* of the Moral Law, and is particularly intended in the *eighth Commandment*, which saith, *Thou shalt not steal*. Which is nothing else but the reviving of the Law of Nature, or a new Edition thereof. Other Scriptures are frequent, and express to this purpose. Deut. 16. 20. *That which is altogether just* (or, as the Hebrew emphatically, *Justice, Justicer*) *shalt thou follow*. Which Law is strengthened with the threatnings of Punishment in case of disobedience frequently in the Scripture, and clear Instances of the Performance thereof accordingly. In short, the Righteous God whom we worship, is

a Spotless Mirrour and Pattern hereof in himself; He is Righteous in all his Ways, Psal. 145. 17. And he tells us, 1 John 3. 7. Let no man deceive you, he that doth Righteousness is righteous, even when he is Righteous. And the Righteous Lord loveth Righteousness, his Countenance doth behold the Upright. Psal. 11. 7.

(3.) It is commanded by the Law of Christ. Our heavenly Saviour that died for us, hath owned and urged this Justice. For, he came not to destroy the Law, but to press it; and so hath enfranchized this Adage. Mat. 7. 12. Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them: for this is the Law and the Prophets. And when the Apostle describes the great Design of the Gospel, Tit. 2. 12. He tells, that the Grace of God which bringeth Salvation, hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, [towards our selves] righteously [towards others] and godly [towards God] in this present world. Wherein is contained the Sum of all practical Religion. So that the unrighteous do blot out a third part of the Gospel, and so are unworthy of the Christian Name.

2. This Justice is every Man's Interest. It is the sound and safe way to Prosperity: In that Deut. 16. 20. That which is altogether just thou shalt follow, that thou mayst live, and inherit the Land which the Lord thy God giveth thee. Other ways possibly may be speedier to Riches, but this is the safe way. Psal. 5. 12. For the Lord will bless the Righteous, with Favour wilt thou compass him as with a Shield. Tho it please God to suffer some right honest Men to be poor and distressed in this Life,

Ch. 5. *The Tradesman's Calling.* 99

to evince that there is a *Judgment* to come; yet he doth manifestly favour others with temporal Blessings, to shew that there is a *Providence* at the present. And on the contrary, the most certain way to Crosses, Poverty, Misery, and Hell after all, is Injustice. Endless Instances hereof are in every place: Every *Assizes* bears witness hereunto. And if there were a *Collection* of all the Injuries, and the shameful Issue of them, adjudged in these *Judicatories* year by year, you would see a famous *Commentary* upon the just Threatnings of God against Sins of this kind. Besides, those secret Executions done by divine Vengeance, sometimes on the Persons themselves, and on their Estates; sometimes on their Posterity, in theirs; which secretly moulder away, none imagining the cause, but only God. *A Fire not blown shall consume him, it shall go ill with him that is left in his Tabernacles: Job 20. 26.* Upon all which accounts, it is highly necessary, that the *Tradesman* be exact and just in all his ways.

III. I come in the *Third* place, to shew the *Extent* of this *Justice*, as it is to be exercised by the *Tradesman*.

I. It consists in performing all your lawful Promises. You should be careful before you promise any thing, you should be cautious in them; that what you promise be lawful and possible, or else you sin in the very making such Promises. Moreover you should consider the *Equity* and *Convenience* thereof before-hand; but when your word is past, tho it be difficult to fulfil it, tho it be prejudicial; you are snared by the words of your

Mouth, and ought, yea tho there be no witness in the case, to make it good. And a Promise or Contract made by your Servant, whom you have us'd to intrust, binds you equally to Performance, as if made by your self: For he whose Contract you would adhere unto, if it should turn to your Advantage; you ought not to recede from, when it turns to your Prejudice. It is given as a *mark* of one, that shall dwell in the *holy Hill of God.* Psal. 15. 4. *He is one that sweareth to his own hurt, and changeth not.* And a Promise binds an honest Man, as truly as his Oath. These are the Bonds of human Society, which being dissolv'd, no Man can trust, nor rely, nor trade with another. No Man can firmly proceed in his own Affairs, when they do depend in any wise upon such unfaithful Men, who make no Conscience of performing what they have promised. It is true, if a Man have been cozen'd, and so ingaged by a *frandulent Bargain* into a Promise: if the Fraud be in the substance of the thing bargain'd for, as Copper Lace for Gold, or the like, the Contract is void *ipso facto*: for there was no consent which is necessary in a *Bargain*, the one sold one thing, and the other bought another: But if the Fraud was only in some undiscern'd Circumstances, or faulty qualities, tho the Seller ought to compensate the Injury, yet in case he release you not, you are obliged; unless the Defects be so considerable, as do render the Commodity useles; in which case you may seek your remedy, and *caveat emptor* the next time.

This reaches such *Handicraftsmen* who promise to do such a piece of Work; but never heed what they

they promise, and never heed how they perform it. This is *Injustice*.

If you *answer*, That your Purpose went along with your Promise, but that unexpected Accidents prevented your Performance; other Work of more haste or profit came in; you had unforeseen Diversions, &c. I *reply*; Your Promises then ought to be conditional, and such as he who employeth you will admit of, or else you wrong him to advantage your self, or to gratify another. And if unavoidable necessity compel you to fail in any Promise, apply your self to the Party injured, endeavour someway to satisfy him, and rescue your Reputation: For in all these breaches of Promises, besides the Sin, this Mischief naturally results from them, that no body at length will trust you, which is next to being buried alive.

And other *Tradesmen*, that agree for a Commodity, but the Market falling, or some other Contingence happening, never come for it. This is *Injustice*. Others solemnly promise to pay such a Sum of Money at such a Day; The Day comes, but no Money, nor perhaps any Message to crave further time. This is *Injustice*. Justice requires a punctual exactness; else all Humane Society is broken, Conscience is debauched; and he that commonly breaks his Promises to *Men*, will easily break his Covenants with *God*.

And particularly, this Justice obligeth you to pay your *Work-folks* their Wages, and that at their Day, or usual time for the receipt thereof. No Command of God can be more strict and plain than that, Deut. 24. 15. *At his day* (not when

you please, or are in the humour, but at his day) *thou shalt give him his Hire, neither shall the Sun go down upon it: for he is poor and setteth his Heart upon it; lest he cry against thee unto the Lord, and it be Sin unto thee.* His Belly or Back may want it, or his Family may want it, or his Trade may want it; or if none of these, yet it is his, not yours, but his when it is earned, and becomes due; and if it be not unjust to detain from another against his will what is his due, there is no such thing as Un-righteousness in the World. See also *Levit. 19. 13. Thou shalt not defraud thy Neighbour, nor rob him: the Wages of him that is hired shall not abide with thee all night, until the morning.*

2. This Justice is shewn in paying your due Debrs. The prudent Tradesman is wary how he contracts a Debt, and considers whether God do call him to enter such Obligations; but when they become due, then it is plain Justice to discharge them, and to do it as *cheerfully* as you did contract them; otherwise, tho you keep the Possession, yet another hath the Right; and in detaining it against his Will, you are unjust. The Scripture is clear, *Rom. 13. 8. Owe no Man any thing, but to love one another.* The business is not whether your Creditor be rich or poor, (tho it be a heavy Aggravation, when the Widow or Fatherless be defrauded of their due; their Tears will cry in the Ears of the Lord of Hosts) but Justice stands in rendring to every one his due, and all the while it is with-held, you live in Sin against God. For every Man is Steward of his Estate unto God, and he that wrongs a Steward in what his Lord has intrusted him, wrongs the Lord himself.

himself. If you plead Inability, this will be so far from justifying your Wrong, that it doth not so much as excuse you, unless the *Hand of God* hath disabled you: And then also, you ought to use all possible and lawful Endeavours to make them due Satisfaction. But take heed of charging that upon *God's Providence*, which hath been the effect of your own *Improvvidence*; therein you charge *God foolishly*.

But there remains one other Offence against Justice, which is most inexcusable, which is, *Breaking upon Design*. And that is, when a *Tradesman* conceals an Estate, and counterfeits a Failure, compounds with his Creditors, induces them to accept a part of their due Debt for the whole, and enriches himself with their Spoils; How false and base a course is this? How many damning Sins dost thou wilfully commit, for the compassing a little momentary Gain? Here's Lying, here's Stealing, here's notorious Hypocrysy and Dissembling, Distrust in God, and Injury to Man. How canst thou hope to escape the Curse of God upon thy Soul? Nay, upon this thy fraudulent Estate? is not this the *defrauding thy Brother*? and is not the Lord the *Avenger of all such*? 1 Thess. 4. 6. These Men can have no Refuge, but direct Atheism; or else that Conscience must be in a deep Lethargy, that is not affrighted with such Threatnings of the Almighty. But let all such Men know, that their Iniquity will find them out, sooner or latter. The Prisons they take, cannot keep out either Sickness, Terrors, or Death. And that's a poor Relief, that only reaches the Body, and that also but for a few moments,

3. This *Justice* consists in *using exact Weights and Measures*. And that not out of fear of the Officers, but out of love to *Justice*. For without these, your Commerce is a perfect Cheat; the Buyer goes away satisfied, that he hath so much as he bargain'd for, for his Money, when indeed he hath not. See how punctual the *Law of God* is in this matter, Deut. 15. 13, 14, 15, 16. *Thou shalt not have in thy Bags divers Weights, a great (to buy with) and a small (to sell with.) Thou shalt not have in thy House divers Measures, a great and a small. But thou shalt have a perfect and just Weight, a perfect and just Measure shalt thou have: that thy days may be lengthened in the Land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an Abomination unto the Lord.* Here's the Law, and the Sanction: The Law shines with its own Evidence; so just and honest, and yet to strengthen it, the greatest Encouragement is given to the Obedience of it, and the greatest Check to the contrary. The Lord is a God of Justice, and there is no Unrighteousness in him. He hates all such Workers of Iniquity.

And as the *Seller* should use no other but *exact Weights and Measures*; so the *Buyer* should be contented with them, and not desire or endeavour to have more than he buys; for thereby he strives to his Ability to make them *greater*, as the Seller would make them *less*, than the Law requires, which is equally abominable unto God. For the same Law of Justice and Equity should govern both of them; and what Arts or Tricks soever are used by either of them for their own Advantage, to the Prejudice of the other, are criminal

minial before the Lord. Hearken what he saith, Ezeck. 28. 16. *Thou hast defiled thy Sanctuaries by the multitude of thine Iniquities, by the Iniquity of thy Traffique: therefore will I bring forth a Fire to devour thee, &c.*

And among other Frauds *False Lights* are justly reckon'd; when Men do so contrive the Lights in their Shops, as to represent their Commodities to be better than they are; when the honest Chapman comes home, they are quite another thing. What can be more fraudulent? It is no other than picking thy Neighbour's Purse of so much as is extorted hereby from him, above the real worth of that Commodity. How can you rejoyce or sleep with such dishonest Gain? Is not the Lord the Avenger of all such? Be not deceived, God is not mocked, tho thy harmless Neighbour be trapan'd. If thy timely Repentance and Restitution prevent it not, he will take thee from thy *false Lights*, and thrust thee without Bail or Main-prize into true and endless *Darkness*.

4. This *Justice* doth oblige a *Tradesman*, to the right working of all *Manufactures*. The *Municipal Laws* indeed, do generally make excellent Provision for this; but unless Men be under the awe of God and their own Consciences, they may easily find Evasions, and trample the Laws under their Feet. And the Law reaches not to innumerable Cases of this nature. Tho it bind him that makes the *Cloth*, yet it reaches not him who makes up the *Apparel*; tho it obligeth him that tans the *Leather*, yet it reaches not him that makes up the *Shoe*; and so in many other Instances;

stances; now here *Justice* comes in, and teaches the *Tradesman* to do all such Work for others, as he would chuse to have them done for himself. It's true, it may not be necessary to bestow equal care and labour upon each piece of Work; the Stuff, the Price, the Design of it may not require it; but Equity requires you to give to every Manufacture the Perfection requisite to its kind; and not through Sloth, or multiplicity of Business, or any other selfish respect, render things useless, or unserviceable.

Much less may you deceitfully thrust in a baser Stuff or Metal instead of a better; thereby cheating you Customer in the Price, tho he should never come to know it, yea, tho it should do him equal Service: for this is to impose upon his Ignorance, and to extort from him a Price above the true value of the Commodity. Say not, that the common Price will not allow, that you should bestow any more Care or Pains about your Work: For it is the Slightness of the Work which in many cases hath abated the Price; which if you would generally reform, you might and would in a short time raise up the Price to the just value of your Work; and this *Tract* is design'd to rectify not only one or two Tradesmen, but the *Generality*; and particularly all such as desire to walk honestly, and to procure the Blessing of God.

5. This *Justice* consists in making *conscionable Bargains*. And herein lies all the Employment of divers Tradesmen, to wit, in *Buying* and *Selling*. Now *Justice* doth incline a Man neither to buy too cheap, nor to sell too dear: but to deal with others,

others, as he would desire to be dealt with. So that here;

(1.) It requires only a *reasonable Proportion of Gain*, from what you buy or sell. It is not easy to determine, by any particular *standing Rule*, the measure of that *Gain* which a *Tradesman* may receive. For it cannot always be measured, by what the *Commodity* *Cost* him, which he is about to sell; tith he might by surprize or otherwise buy it too dear, and why should another pay for his Folly? Or he might by some special *Providence* obtain at an under-value; and, why should he causelessly make another partaker of his Advantage? For without doubt a Man may take greater Gain at one time than at another, and may take the Advantage the *Providence* of God puts into his hands, so be it he use it moderately. The Rates at which *some Others* sell, cannot always be a measure of a *Tradesman's* Gain; for many of them may be necessitated to sell at an under-rate; and why should other Mens Indigence prejudice him? Or some of them may under-sell others, to gain a Customer, and so may take too little for one Commodity, that they may have too much for another; and why should any such indirect Designs regulate him that is above them? What a man hath *Formerly* sold for, can be no Rule; for every one knows, that Commodities ebb and flow, and that which was worth a Shilling the last Month, may not be worth Six-pence this. Again, so much Profit as may comfortably *Maintain* the *Tradesman* and his Family, cannot always be a right measure of his Gain; because Twelve-pence in the Pound may sufficiently main-

maintain him that is in Health, or hath a small Family ; whereas twice as much will not answer the necessary Expences of another, that is sickly, or hath a numerous Family to provide for. Again, the *Utmost* of what he can get for his Commodity cannot always be a sure Rule whereby to measure his Gain ; for it is possible for him to obtain of an unwary Customer, double the true worth of his Commodity ; which yet in Justice he ought not to do. Nor lastly, can the *Intrinsic worth* of a thing be a sufficient Rule, whereby to measure his Gain ; since that in divers Commodities cannot be determined ; and in many others, the Buyer's *Fancy* only makes them valuable.

All therefore that can be said by way of *Direction* herein, must be drawn from that *Golden Rule* aforesaid, *Whatsoever you would that Men should do to you, do ye likewise to them.* From whence it follows, That what I may reasonably desire to gain by another, when I am to sell, that Proportion I should willingly allow him when I buy to gain by me. And on the other side, That which I allow reasonable to another to gain by me, when I am to buy, that only should I desire to gain, when I am to sell to another. And in general, that Gain is reasonable, where due Consideration is allowed to a Man for his Time, Pains, and Hazard, which is best to be known in individual cases by the concurrent Opinion or common Use of prudent and consciencious Persons. The *Market-Price* is generally the surest Rule, for that is presumed to be more indifferent than the Appetites of particular Men. Howbeit,

Ch. 5. *The Tradesman's Calling.* 109

in case the Seller allow any considerable time to the Buyer for the payment of the agreed Price; it is lawful enough to advance the rate accordingly; not only because he is thereby deprived of the improvement of his Money in other Traffick, but also runs some hazard of the losing of it: But here, as in many other cases, an upright Conscience must be the Clerk of the Market, and the Rule it must steer by, is that good old one, *Thou shalt love thy Neighbour as thy self.*

(2.) In your Bargains, *Justice forbids your taking advantage of anothers Necessity.* A Man's Necessity may be twofold, *Respective* or *Conditional*: as when, for instance, your Fellow-Tradesman needs some Commodity of yours to serve his Customer withal; in such cases you must do to others as you would be done unto. But there is also an *Absolute* or *Extream Necessity*. A poor Workman or Work-woman must needs sell now to buy their Family Bread. A poor Man must needs buy such a Commodity needful for Back or Belly; now to beat down the Price with the former of these, or to screw up the latter, one jot beyond that which you could and would afford it to them, in case you knew of no such Necessity, is manifest *Injustice*; and *Oppression* is added to it. And I restrain it not to these cases alone, but exhort you in no case to lie on the catch, to make your Markets of others Straits; for no Man would willingly be so dealt with; and Estates so gotten will be like *Gravel* between your Teeth. Nay, your Compassion should incline you rather to deal better with those, whose wants bring them to you, than you would with those that stand

stand in no need of your Consideration, and the righteous God will recompence you.

(3.) *Make not your Advantage in your Bargains of others Unskilfulness.* Every Man hath not the like Sagacity, and the weak may easily forget, mistake, and overshoot themselves: Now God hath not given to you greater Parts for the hurt, but for the help of your Neighbour; and for you to imploy them to his Detriment is quite to pervert the use them. The Buyer perhaps knows not the true worth of what he is about; as for Example, the best Edition of the Book he would buy. The Seller sometimes knows not the true value of what you are buying of him. Now may you make a prize of his over-sight? No, here comes in that Royal Law, *Thou shalt love thy Neighbour as thy self.* No Man would over-reach or defraud himself, and why will you deal so with your Brother? Say not, Let every Man understand his own Business, and our Wit and Parts are Talents given us to improve to our own advantage, as well as our Estates. For tho every one should indeavour to be skill'd in their own Affairs, yet certainly God hath not bestow'd upon all the same natural Abilities or Opportunity, no more than the like portion of outward Estates; and whosoever hath a greater measure either of inward Qualifications, or outward Estate, hath an Obligation upon him with them, to relieve, and not to ruine those that are defective, according to that Rule in another case, *Rom. 15. 1. We then that are strong, ought to bear the Infirmities of the weak, and not to please (or seek) our selves.*

(4.) *Make*

(4.) *Make no Bargains with such as have no just Propriety in that which you are contracting about.* Some Care is due in this case, in those that sell, that they incourage not Children, or other weak People, who cannot rationally be thought to be trusted with Money, to barter with them. But especially this concerns those, that are frequently tempted to buy such Goods as they know, or have vehement suspicion to be *stollen* from the right Owner. It's true, your Gain by such Bargains may be great, but the Sin of it is manifest; you incourage them in an evil way, you assist them in a wicked course; and so become Partakers with them; Psal. 50. 18. *When thou savest a Thief, then thou consentedst with him.* Why should your Gain blind your Eyes? He that knowingly connives, assists, and any way furthers an ill Action, shares in the Guilt of it. And as the Sin, so the Danger; you are in danger of the Law of Man, and of the Wrath of God; if the one miss you, the other will reach you, either here or hereafter. Say *yes*, that your Shops are your Markets; for what honest Man will buy a stolen Horse in the Market, if he know, yea or suspect it? Say *no*, you buy them not, another will: for the Folly or Wickedness of another will never justify, or excuse yours. What Man in his Wits will say, If I go not to Hell, another will, and therefore I'll step before him. Perhaps you'll plead Ignorance, at least Uncertainty in the matter. Indeed, if there be no rational cause to doubt, you are not culpable; but tho' you be not certain, if there be reason to suspect it, you should not meddle with them, unless it be to retain them for

for the Owner, and to bring the Thief unto deserved Punishment: For who will buy a Suit of Clothes, if he have but any ground to think the Plague in them? Away therefore with all such dishonest Gain, lest it bring a Curse upon all the rest; and rather resolve to be poor with Integrity, than rich by Unrighteousness.

(5.) *Accustom your selves to an honest Plainness in your Bargains.* A necessary Prudence we have before recommended. Ordinary and discernable Faults every Buyer is suppos'd to take notice of; but if your Commodity hath any such private Defects or Faults, as, being known to your Customer, would induce him to relinquish his purpose, or at least to sink his Price, you do not justly to obtrude the same upon him: for you would not, you ought not to be so dealt by. If the Buyer be culpable that cries, *It is naught, it is naught*, but when he is gone his way, boasting Prov. 20. 14. then the Seller is no better, that cries, *O it is faultless! it is excellent good* when it is neither so nor so. It is not your Formal Cant, nor smoothest Harangues, that will make good a bad Commodity. And these Methods may serve you for a while, yet according to the old Proverb; *Frost and Snow will end in Foul.* But of this more hereafter.

6. This *Justice* in a *Tradesman* is shewed, in *defraying all lawful Impositions.* For it is supposed, that every *Tradesman* lives under some Government; that in every Government, the Prince or Magistrate, must be supported in the Execution of his Office, and enabled to protect his Subjects; that for this end, such and such Taxes

Ch. 3. The Tradesman's Calling. 113

butes and Customs are allowed him by common Consent; that a great part of such Impositions do issue from the Tradesman, especially from those that do export our own, or import foreign Commodities. Now Justice exprelly requires that, *Rom. 13. 7. You render to all their dues, Tribute to whom Tribute is due, Custom to whom Custom;* so that you must either punctually discharge them, or else plainly deny that they are due. And how can you question this, when they are settled by Law, and this Law pass with your own (in your Trustees) Consent, and that in a meer secular matter, wherein the Magistrates Jurisdiction is unquestionable; and grounded upon the plainest Reasons, the Welfare, Safety, and Commodity of the Subject, and of the Tradesman in a special manner? And therefore you cannot in Justice deny them, or indeavour to defraud the Magistrate of any part of them. Say not, that their Property is altered, they are transfer'd by the Prince into other hands; so that he is not wrong'd, but his Farmers or Officers, who, notwithstanding your Defalcation, gain abundantly. For These are invested with an undoubted Right from the Proprietor, and so cannot lawfully be defrauded, no more than a Tenant of what he taketh in Lease from his Landlord.

Neither pleads, that the end wherefore such Taxations were granted, is not attained; the Seas are not guarded, nor Traffick secured. For it is hard to prove the matter of Fact; the Prince's Care herein ought not to be call'd into question, without clear and uncontroulable Evidence;

dence; every neglect of subordinate Officers must not involve the Supream Magistrate, unless it be frequent, notorious, and considerable, and after due Information. And when all is done, in all Ages there ever were, and still will be some Over-sights, some unworthy Persons imploy'd, who will seek their own, and not the Publick Good; whose Faults must be corrected by their Superiours, and not pleaded in bar of Duty by every private Person. Neither is it enough to reply, That if you do adventure to with-hold Custom or the like, then you are ready, if detected, to stand to the Penalty; and reckon, that thereby you are discharged from any Guilt. For granting that it is due by Law, which certainly settles every Man's Right in his Estate, it is still Unrighteousness to rent away any ones Right without their Consent; and the Penalty is chiefly intended to affright ill Men from doing Injury, whom Conscience of God will not restrain. And therefore in the *Judicial Law*, which was founded upon the highest Reason, there was a *Trespass Offering* to be offered to God to atone for the Guilt; besides the full Restitution to the Party wronged; *Levit. 6. 5. & Numb. 5. 6.* There is no common Thief or Pick-pocket but might make this Plea, if there were any Strength in it. That he ventures the Penalty, and so is blameless. And the Greatness or the Poverty of the Party wrong'd, is so far from extenuating the Crime, that it aggravates it.

And as you should render to Caesar the things that be Caesar's, so ought you to render unto God the things that be God's. If ever ye expect the

Blessing

Ch. 5. The Tradesman's Calling. 115

Blessing of God, with-hold not from his Messengers, whatsoever is by Law or Equity due unto them. *The Labourer, in any Calling, is worthy of his Hire*; their's is a laborious Calling: The Sweat of the *Brain* consumes more than the Sweat of the *Brows*. Never deprive, nor demand, nor defer God's Ministers their Maintenance. *Dent. 12. 19. Take heed to thy self, that thou forsake not the Levite, as long as thou livest upon the Earth.* And *1 Cor. 9. 14. The Lord hath ordained, that they which preach the Gospel, should live of the Gospel.* Alas! they cannot trade as you can; they have relinquish'd those gainful Employments, and are devoted to the Service of God, and the good of Souls. And yet some diligent *Cobler* may live as plentifully as some of them. They must not only have *Bread*, but *Books* and *Physick*; and should be so supplied, that they might make competent Provision for their *Families*, and also be *Examples* as well as *Promoters* of *Charity* to them that want; *1 Tim. 5. 17. The Elders that rule well, are worthy of double Honour, especially they who labour in the Word and Doctrine.* And this is not only a Point of *Religion* and *Charity*, but of *Justice* and *Equity*.

7. The Tradesman's Justice must be shewed in paying due *Respects* to the *Laws* and *Orders* of his *Society*. This Particular hath place only in those *Places* where such Societies are erected, and *By-Laws* and *Orders* made among themselves; to the observation whereof the Members of the same are usually obliged by a solemn *Oath*. Now supposing these said *Laws* to be consonant to God's *Word*, and to *Right Reason*, you are in *Justice* and

and Conscience bound to give your Obedience to them; yea, tho it sometimes interfere with your particular Advantage. When thereby you are called to any Office of Charge or Trouble, you ought readily to discharge it; so that it be consistent with the Employments of your Calling, or other necessary Concernments; or else submit cheerfully to such Fines as are duly imposed.

Again; Tho you might (for instance) import or export some Commodity to your great profit, yet if the same be prohibited by the Laws of your Society, you ought in Justice to forbear so doing. If there be Laws and Orders to which you are sworn, engaging you to imploy no Foreigner in your Trade, lest those who served an Apprentiship be discouraged, and left without Employment, you are bound in Justice to refuse all such Assistance, especially where in so doing you do really cross the *End* of those *Constitutions*. In a word, you ought in all things to consult the good of the Society as well as your own; yea, the future welfare thereof as well as the *present*, if you will be just unto your Obligations.

8. This *Justice* will instruct you, to have an equitable *Regard* to your fellow *Tradesmen*. Though every Man is bound to use all honest endeavour to get and increase his Custom, yet as it is pity to be an hindrance to one that is poorer than yourself, so there is a *Decorum* to be observed in winning over to you, your Neighbours *Chapmen* or *Customers*; namely you must abhor all unjust *Reflections* upon your fellow-*Tradesman*, or on his *Commodity*, for that is directly against the *Ninth Commandment*; and any other cunning or unhand-

some Tricks to attain your Ends; you must beware of a Covetous Principle, of all Injustice and Uncharitableness; of any thing that is unseemly or scandalous. And though *Masters* should be content, that their *Apprentices* having served their Time with them, should carry away at their setting up some part of their Custom and Customers; yet no ingenuous *Apprentice* will use any indirect means, either before the Expiration of his Time, or after, to feather his own Nest by leaving his Master naked, or to endeavour any thing herein, but what is commonly and approvedly done in that case: For himself will not, when the case comes to be his own, be content to be so used. Neither is it agreeable to Justice or Equity, that the *rich Tradesman*, whose Estate perhaps will bear it out, should under-sell his meaner Neighbours; or the *rich Artificer* so fall in the Prices of his Manufactures, that his poorer fellow-Tradesman, wanting his Stock and Credit, cannot subsist upon it; especially if such sinking the Price of your Commodity spring from a design of weakning or impoverishing the other.

The like sinful *Injustice* there is, in such an *ingrossing* of Commodities, as doth manifestly tend to the undoing of many, for the enriching of a few, whether this be done by single Persons or Societies; if the Prejudice redound to many, and the Profit to a few, it is a common Injury, it is a making haste to be rich by Oppression, which tho your present Gain blind you from seeing; yet the righteous God, who is the common Father to all, will one time or other be sure to reckon about it. Surely none of you would be content, or had

reason to be content to be so used.

Above all, that *Injustice* is intolerable which is offered to your *Partners* that repose the same Confidence in you, as they do in themselves; and where you are bound by the strictest Ties of *Law*, and *Conscience*, and *mutual Confidence* to be exactly just. So that to *undermine* one another, or to *purloin* from one another is a Crime that deserves the severest Censure; and of which none will be guilty, that have not dismiss'd all *Love of Vertue*, or *Fear of Shame*.

9. This *Justice* will oblige the *Tradesman* to a *Paternal Care* about his *Apprentices*. It behooves you in *Prudence*, to be cautious *whom* ye take in that Relation; to consider what their *Birth*, what their *Education* hath been, what their *Disposition* and *Aptitude* is; and do not for the supply of any present pinch of Business, or for the lucre of a little Money, thrust a Thorn into your Foot, which may pain you for seven long Years together: but chuse such as are of honest Parentage, sober Education, tolerable Temper, and capable of your Business. And when you have bound them and inoculated them into your Family, then *Justice* obliges you to use them just as you would have your own Children used, when they come into that Condition. Beware of undue *Severity* or *Rigor* on the one hand; and of foolish *Indulgence*, or careless *Neglect* on the other. For as the wise *Horseman* when he would break a young Horse, will neither check nor rein him too hard; lest he spoil his Mettle, and force him to the Curvet to the danger of the Rider; nor yet doth he throw the Reins on his Neck, and suffer him

him to go where and how he pleases, lest he destroy himself and his Rider also : So should the wise Master have a special Care to shun that *Austerity*, which discourages his Apprentice's Endeavours, and also that *Sofeness*, which encourages his Vices.

As to the former, it is unquestionably a Sin against God. Tho you had nothing with them, yea tho you had bought them of their Parents for seven Years ; yet God, who is your Master, hath charg'd you, *Levit. 25. 43. Thou shalt not rule over him with Rigor ; but shalt fear thy God ;* which he repeats again, *Vers. 46. But over your Brethren the Children of Israel, ye shall not rule over one another with Rigor.* And as the Sin is great, so the Danger is evident, for such usage hath driven hundreds of Youths to desperate Resolutions ; wherein, tho they cannot be justified, yet for giving them such occasion, you shall be condemned. Forbear then all imperious Carriage towards them ; I would have you to maintain your Authority ; but that is sufficiently preserved by a grave and religious course of Life, which will beget a Veneration in your Inferiours ; whereas any discerned Sin in you degrades you, and breeds an inward Contempt of you in them that see it. Fix in your Hearts an unfeign'd love to them, and that will both guide you in all your Behaviour towards them, and dispose you to bear with their Frailties and Imperfections : and certainly if we owe this debt of Love to every Man, we ought to pay a greater measure of it to those that are so near us. Be sure, that they have *Food*, and *Raiment*, and *Rest* convenient for them. For

Quality, let them have that which is futable to their Condition: For *Quantity*, let them have what is sufficient for their necessity. For *Time* and *Season*, let them have it in such due season, as may be for their Health and Comfort. You should scorn to squeeze an Estate out of your Apprentices Bellies, or rent it from off their Backs. And then impose not too heavy Tasks upon them; make not their Lives grievous, lest they cry unto the Lord, and he be wrath with you, and blast all your Affairs. Charge them not with Faults without cause, neither refuse to hear their just Apologies: read and think of that Scripture, Job 31. 13, 14, 15. *If I did despise the cause of my Man-Servant, or of my Maid-Servant, when they contended with me, what then shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the Womb, make him? and did not one fashion us in the Womb? And in case of Correction, let it be the last Expedient; and then by no means, brutish or cruel, but such as a wise Father should give his own Child, that they may discern your Love through your Anger; and be sure that you be as ready to encourage them by word and deed, when they deserve it, as to rate and chide them when they do amiss: for the one is as due as the other; and he that is inur'd to be ever finding fault, disheartens the Servant, and weakens the Authority of the Master.*

You must also be equally watchful against the other extream, which is a weak *Softness*, or dangerous *Indulgence*. The Authority wherewith you are invested, is God's, and therefore you have no right to lose or part with it, but ought to preserve

preserve and improve it both for the good of your
 Apprentices, and your own Comfort. God is a
 God of order, and therefore you should let them
 understand, that you are plac'd in a Sphere above
 them, and that they must observe a due respect
 toward you, both in their Words and other Be-
 haviour. Indulge them in no known Evil, especially
 not in lying or scoffing at Religion. Teach them
 none of the wicked Crafts in your Calling, but
 still recommend to them Equity and Honesty.
 Above all, do your utmost to keep them out of
 bad Company; and to that end, take an exact
 account of their time, when they are out of your
 sight; for 'tis then that they contract their mis-
 chievous Acquaintance; and particularly on the
 Lord's day, a day appointed of God for the good
 of the Soul, but abus'd very often by poor Ap-
 prentices both to the ruine of their Souls and Bo-
 dies. Keep them that day under your Eye; and
 the same Authority that ye assume over them on
 the week-day, exercise the same to keep them
 from evil, and in good Duties on the Sabbath-
 day; or else God may justly reproach you for
 your Selfishness and Hypocrisy. Some Relaxati-
 on ye ought to allow them, but let it be at such
 Times and Places, and with such Company, that
 may be safe for them; that they may be refreshed,
 but not infected. And tho they grudge at this
 restraint, for the present; yet the time will come,
 that if they through their Obstinacy come not
 to curse themselves for their own Folly, they will
 bless you, and bless God for your Care about
 them. And one other *Caution* here is needful,
 which is to beware how you send them into Fo-
 reign

reign Parts without some competent furniture both of Wisdom, Counsel and good Books; whereby they may be there secured from the Temptations, which raw and unprincipled Youth do often fall into: For what will it profit them or you to gain the whole World, and lose the precious Soul?

10. The *Tradesman* should be just in making due Provision for his Wife and Children, if he have those Blessings, for there is Justice herein. The Wife hath brought a considerable Portion, in prospect of a comfortable Provision; or else hath been helpful to get or keep your Estates, and govern your Household-Affairs, or however is *Bone of your Bone, and Flesh of your Flesh*. She hath forsaken her Parents, and all her Friends, and cast herself upon the Love and Care of her Husband. Is it not just therefore that she be provided for? Your Children are pieces of your selves; in whom, as far as can be, you are perpetuated; and by whom your Name, and God's Name, which is more, must be upheld. These you have brought into the World in a helpless Condition: And is it just in you so to leave them? And yet such is the Idleness and Negligence of some Tradesmen, such the palate-pleasing in others, and in others such foolish Bargains, and improvident Courses, that they leave little to their Families, but Misery and Tears. The Goods are priz'd, but they are old and useless: the Books are searcht, and they speak no Comfort. The poor Wife runs and shifts one way, the Children they flee another. Nothing for the Creditor, nothing for the Wife, nothing for the Children. O wretched Injustice! the Name of such Men must rot. Their

Ch. 5. The Tradesman's Calling. 123

Their Posterity cannot rise up, and call them blessed. Will it excuse such Men, that they have been just to all Men, when they have been unjust to their own Flesh? Not at all. Limit your selves therefore in your Expences; abate of your daily Superfluities in Clothes, Diet, and Furniture, that you may leave your Wives better than you found them; that you may leave your Children above the Charity of their Friends; that you may not die like the Brutes, who have no care of those they leave behind them. *Prov. 13. 22. A good Man leaveth an Inheritance to his Childrens Children. Psal. 112. 3. Wealth and Riches shall be in his House, and his Righteousness endureth for ever.*

¶ I. This Justice in the Tradesman obligeth him, to shew Mercy to the Poor. For it is evident from the Scripture, that Righteousness containeth Charity: *Psal. 112. 9. He hath dispersed, he hath given to the Poor, his Righteousness endureth for ever:* which the Apostle also, *2 Cor. 9. 9. applieth hereunto.* And with good reason; for the Poor have a right to what we can spare for them. Hence, *Prov. 3. 27. With-hold not good from them to whom it is due, when it is in the power of thine hand to do it.* It is the Duty then of every Tradesman, as it is of every other Man, to labour and work with his Hands the thing that is good, that he may have (not only to feast himself and Friends, but) to hoard up for his Posterity, but to give to what needeth. And he should so order his own expences, and improve his Skill and Care, that he may, if it be possible, be helpful unto others. It is therefore an unrighteous and unmerciful course in such *Brokers* who require and retain for Pledges

124. *The Tradesman's Calling.* Ch. 5

Pledges even the necessary Apparel, Tools, &c. of poor People, whom they ought rather to relieve in their wants, than ruine by their Oppression. In such Professions, if they mix not Charity with Justice, they build their Houses with the Tears and Blood of the Poor. The Christian Tradesman will rather study how he may imploy or relieve many, than impoverish any. He remembers how poor he was at his beginning, and concludes, that he must give some real Testimony of his Gratitude to God for his Bounty to him.

And here is a large Field before you, wherein to sow your Seed. Either you have some poor *Kindred* in City or in the Country; or God hath some poor *Children* of his, whose necessities cry for relief; or some poor *Ministers* of Christ, that instead of living to study and preach, must study to live and get Bread; or some poor ingenious *Scholars*, that if they were supported a while, would become excellent Instruments of Good; or some towardly *Youngs*, whose Parents can't put them to Trades; and others that have Skill and Parts, but have no *Stock* to set up with; or some poor *Tradesmen* and House-keepers that often want Work, and so want Bread, or are overstock'd with Children, and yet are loth to complain, and asham'd to beg, and so languish and waste away: or some honest *Maids*, whom a little Money would settle either in Employments or Marriage; who, being indigent and neglected, become liable to great Temptations. Besides in the Country, there are *Schools* and *Hospitals* to erect and endow; *Tithes* to redeem from the Impropriators; *Work-houses* to make for the Poor;

Ch. 3. The Tradesman's Calling. 125

Lectures to set up in the dark Corners of the Land; room and imploiment enough for your Charity. And to speak the Truth, the *Tradesmen* of England, and especially of London, have outstript all other Subjects in such Acts of Charity as these: No Sort of Men being more ready on all Occasions to realize their Charity, or that have scatter'd up and down the Nation such visible Instances thereof. For they are taught, that they are only *Stewards* of God's Stock, which is in their Hands; that well-ordered Charity is the most certain way of thriving; that what is imployed this way is not lost, but lent on the best Security, and for the greatest Interest; that it concerns them to lay up a Treasure in Heaven, because they must not abide always upon the Earth; and that the best Trading is for Invisibles.

IV. And here let us stay a while, and make some *Application* of all this, which is the *fourth* Thing to be handled upon this *Head*.

I. By way of *Reflexion*. Have you been exactly just in all the above-said Instances? Examine your own Consciences. Perhaps no Man can charge you with any Injustice; but what says Conscience? bring it to that Rule, *Whatsoever ye would that Men should do to you, do ye likewise to them*: If Conscience be not blind, it will see something amiss; if it be not fear'd, it will speak, and make you hear it; and the softest Pillow will not give you sleep till you have made your peace both with God and Man. And withal take notice, that it is not sufficient to intitle you to the Favour of God, that you have done as you would
be

be done by ; unless your Principle be right, that the Fear of God and the Authority of a sanctified Conscience incline you to it. Can you say as *Nab. 5. 15.* other Governours before did so and so ; but *so did not I, because of the Fear of God ?* I was careful of my Credit, I was fearful of Disgrace ; but the chief Bridle that kept me from doing any Wrong, was the Fear of God. And though others made no scruple to use such Tricks, nothing hath been more common than such and such Methods, yet so did not I do, nor ever will, because of the Fear of God. And if this hath been your Course, then

2. Here is Comfort for you. If you can truly say, I have nothing that of right belongs to others ; I can truly assure you, that many Blessings do of right belong to you. Whether you have much or little, a Blessing is in it. Better is *a little with Righteousness, than great Revenues without Right,* Prov. 16. 8. Perhaps your Estate is but little, little to what it might have been, if you had taken the indirect Courses, which some of your Neighbours have done : But your little is better than their Revenues, yea than the Riches of many Wicked, Psal. 37. 16. You adorn the Gospel, and the Gospel will crown you : Your Posterity shall, if it be good for them, flourish ; when theirs shall be brought to a Morsel of Bread : *For the righteous God loveth Righteousness,* and doth usually in this life reward the Upright. However he that walketh righteously, and speaketh uprightly, *that despiseth the Gain of Oppressions, he shall dwell on High.* Thine Eyes shall see the King

his Beauty, they shall behold the Land that is very far
 off. Isa. 33. 15. &c. But if God or Man, or your own Consciences
 can prove you unrighteous and unconscionable in
 your Dealings, that care not how you get
 Wealth, so that you have it; nor whom you
 wrong, so that you can do it cleverly; let these
 Lines help to convict you, let these Words sink
 into your Hearts. Happy ye would be, but this
 is not the way to it: this only is the way, to ac-
 cursed Riches; you build your House upon a
 Quick-sand; Jerem. 17. 11. *As the Partridge sitteth
 on Eggs, and hatcheth them not: So he that getteth
 Riches, and not by right, shall leave them in the
 midst of his Days, and at his End shall be a Fool.* He
 was a Fool all along, but he shall find at last that
 he is a Fool. And though the Sword of Justice
 never reach you, nor any Man's Eye find you
 out; yet that Scripture will follow and overtake
 you, 1 Thess. 4. 6. *Let no Man go beyond and defraud
 his Brother in any manner, because that the Lord is the
 Avenger of all such, as we also have forewarned you,
 and testified.* You wrong your Neighbours much;
 but you wrong your selves more. You dishonour
 and defy a righteous God, who hath said, Job 20
 &c. *He hath swallowed down Riches, and he shall
 vomit them up again: God shall cast them out of his
 belly, — surely he shall not feel Quietness in his
 belly, — In the Fulness of his Sufficiency he shall
 be in straits, &c.* Will ye not believe this, until ye
 feel it? Do not his Eyes behold; and his Eye lids
 the Children of Men? Hath he left off to be
 No, no; your Sin is crying for Vengeance
 this while. O let the Long-suffering of God be
 Sal-

Salvation to you ! Let our Counsel be acceptable to you ! which is to *break off your Sins by Righteousness, and your Iniquities by shewing Mercy to the Poor, if it may be a lengthning of your Tranquillity.* Dan 4: 27. Your Riches are corrupted, your Gold and Silver is canker'd, your Subtilty is Folly, ye are in the wrong way to Greatness; durable Riches and Righteousness go together; *Wealth gotten by Vanity shall be diminished, but he that gathereth by Labour, shall increase.* Prov. 13: 11.

4. Let all this strengthen my Exhortation to you Tradesmen unto these four Things.

1. That you govern your selves and all your Actions by this golden Rule of Justice and Equity. Put your selves into the Place of those you deal with and carry it to them, as you would be us'd by them. Remember, that as you are selling to others to day, so you may be buying of others to morrow. Reckon not that all is gain'd, which is gotten from your Brother, but only that which honestly gain'd; that it is a light Gain that makes a heavy Purse, and that a good Conscience is the best Estate; and generally in all the above named Instances exercise your selves to have Conscience void of Offence, both towards God and Men. Believe God, so shall ye prosper. Often think of that Saying, *What shall it profit a Man if he shall gain the whole World, and lose his Soul?*

And 2. If you have wronged any Man, and dealt unjustly with him, make speedy Restitution. For you cannot be said truly to repent of your Sin unless you have at least a real Purpose to restore

Chap. The Tradesman's Calling. 129

whatsoever you have unjustly gotten. This is both your *Duty* and your *Interest*. *It is your Duty*, commanded by God and commended by him: *Commanded*, Numb. 5. 6, 7. *When a Man or Woman shall commit any Sin that Men commit, to do a Trespass against the Lord, [mark, though your Neighbour be the immediate Object, yet it redounds to the Lord] and that Person be guilty: then they shall confess their Sin which they have done, and he shall recompense his Trespass with the Principal thereof [that is, the just Value of the Thing wherein he hath wronged his Brother] and add unto it the fifth Part thereof [both as a Penalty for the Wrong, and also to make the Satisfaction full] and give it unto him against whom he hath trespassed.* Now the Moral Equity which is contained in any of these judicial Laws, binds every Man to the End of the World. See also *Leviticus 6. 5.* Hereupon *Samuel* saith, *1 Sam. 12. 3.* *Whom have I defrauded? whom have I oppressed? and I will restore it you.* (This *Nehemiah* called for, *Nehem. 5. 11, 12.* and the People presently yielded to him. And this is *Commended* in *Zachary*, *Luk. 19. 8.* *Lord, if I have taken any thing, [mark, any thing of what kind soever, of what quantity soever] of any Man [good or bad, rich or poor, King or Subject] by false Accusation, I restore him [not I'll do it at my leisure, when I have a greater Estate to do it with, but upon the nail I restore him] fourfold: I'll be the Loser, he shall have fivefold.* And if ever Salvation come to your House, and the Dominion of Grace into your Heart, you will go and do likewise.

2. It is *your Interest to make Restitution*. For what you have got by Wrong, will never do you good. The Gain of Deceit lasts but a while; or if it do, it stays with you in Wrath. If it abide with you till you dy, yet the Curse of God stays with it; and lies, if not visibly upon your Estate, Body, or Children, yet really on your poor Souls, which is worst of all. It adheres to all you have, as the *Plague* to a rich Suit of Cloaths; they are gay and rich, but Death is in them: and who that's wise, would wear the richest Suit with the *Plague* in it? coarse Sack-cloth were much better. So it were better for you a thousand times to live poor and just, and dy blessed, than to live and dy with a Curse. Now is it not Wisdom to part with that which will do you no good but harm? What, run a hazard of losing all your honest Gain, by keeping some little which is dishonest? What, and venture Hell-fire, rather than part with some of your Estate; when as (if God say the Word to night) you must part with it all before Morning? Is it not better to bring it back and be saved, than to have it fetcht, and you be lost? I tell you, if ever your Eyes be savingly open'd, you will make as much haste to restore what you have wrongfully gotten, as ever you did to get it; and shake it out of your Skirt, as you would brush a Spark of Fire off your Cloaths. Think not hereby to lay up Estates for your Children, alas! this is not the way; for if you could rise out of your Graves but one *fifty Years* after your Death, you would see that the Canker of your Deceits and Injuries had consum'd it all, and that those Riches which ruin'd your poor

Souls

Souls in the getting of them, had ruin'd the Souls of your Posterity in the consuming of them. The Father damn'd by injurious Getting an Estate, and the Son, or Grand-child at furthest, damn'd by the prodigally Wasting of it. How many Houses have you seen ruin'd, where an Oppressor, where a Knave hath dwelt? in a few Generations their Names are blotted out; and they who prefer'd Earth to Heaven, have neither Earth nor Heaven at last: and can you go by their Houses, and not receive Instruction? will you see and know this, and yet follow them? Resolve then from this Day to restore what you cannot honestly or safely keep. Make your selves Friends of the Mammon of Unrighteousness. Take thy ill-gotten Goods in thy Hand (as that Philosopher did his Estate, when he threw it into the Sea) and resolve, 'tis better that these Things be lost for me, than with me: What shall a Man give in exchange for his Soul?

Perhaps you will plead your Inability; that if every Bird had its own Feathers, you should be left absolutely naked; and in short, that your whole Estate would not recompense those whom you have wrong'd.

Ans^r. Total Inability excuses Restitution in the Kind; but yet there must be Restitution in the Mind. The Will you must have at present, and the Deed (except remitted) if ever you be able. In the mean time you ought to mourn, that you have wrong'd your Neighbour in Actions, and can only right him in your Wishes. And sure there is some just Hand of God in it, that your Estate (though increas'd by your wronging of others)

others) should be brought to such an Ebb, that you are now unable to make just Restitution. Surely God hath blown upon it with his Curse already; and you may find by this, that no Industry or Cunning can assure ill-gotten Goods. And as sure as this Curse follows you *externally*; so surely (without Repentance and Restitution) will it follow you *eternally*. And therefore you are quite out in your Arguing, you cannot restore, because it will make you poor; for if you do not restore, you will be poorer still. And then it's better to be poor with God's Blessing, than poor with his Curse. And grant it do bring you low, to restore every Man his own; alas! it doth only deliver you from that Estate, which would do you hurt, and strip you of some Garments, that would keep you too hot. However the Event, Duty must be done, whether we grow rich or poor by it. Poverty and Piety are better company than Riches and Sin. And if you trust God (and otherwise you cannot be saved) he can and will, if it be for your good, make you amends for your self-donials, and give you God and a good Conscience also. 2 John 23. 9.

Lord is able to give thee much more than this. Howbeit, if the present Restitution should be to you utter undoing, which may be avoided by some reasonable Delay; acquaint the Party injured with your purpose, who will in Charity allow you some space of Compensation, and preserve your Integrity.

Obj. It may be you will say, I shall be shamed, my Name will be posted up for Dishonesty, and my Credit (which is a Tradesman's Demesne) will be blasted.

Ans.

Ch. 5 The Tradesman's Calling. 133

Ans. Sin is worse than Shame. A Man may stand under Shame, but you cannot stand under the guilt of Sin. A wounded Conscience who can bear? *Holy Augustine* hath determin'd long ago, that Sin is not remitted, till the Thing be restor'd; wherein you sinned. If your Conscience were tender, or your Eyes truly open, you would more tremble for Guilt than Shame. It was never better with *Ephraim*, than when he was ashamed, yea even confounded (the highest degree of Shame) for the Sins of his Youth, *Jer.* 31. 19. and never worse with *Ephraim*, than when he was given up to Sin, *Hos.* 4. 17. How long do you think it will be, ere you must be charged before God, Angels, and all your Neighbours with your unworthy Dealings? and then what unspeakable Shame will cover your Face; when it will be found, that after all these Warnings, you liv'd and died in those Sins? Alas! it will be but a while, and all your Hearts and Actions shall be laid out to the view of all; and were it not better that you prevented this to your self? But, I pray, what Shame is it to do that which is good, and to undo that which is evil? It is a Shame indeed to sin, but that is past; but now you are about a Work of Righteousness, of Equity and Honesty, there is no Shame in this; for say all Men, at least all wise Men, will think better of you, than ever before: They will now conclude certainly, yonder is a singular good Man, that of his own accord will part with his Estate, and venture his Credit, rather than burden his Conscience, or remain under the guilt of Sin. All men will commend this, and much Praise will be wound to God. Pray what Disgrace is it to

Ans.

K 3

chem,

cheus, that he was willing to restore which he had gotten by wrong? God and Man record it to his Honour.

But for this you may so order your *Restitution*, that (if Occasion require it) you never need to be known. Consider whom you have injured, and how much; and then chuse your discreet *Minister*, or some other faithful *Friend*, who may dispose the Thing restored, or the Value of it, to the right Owner, and your Name never needs be known. But rather exceed than fall short of the full Value, in your *Restitution*. *I will restore him, saith Zacheus, fourfold.* And you know the *Constitution* which God made in this behalf, *Num. 5. 7.* And add to the Principal the fifth Part thereof, and give it to him. This is equitable for him, who haply hath been prejudiced by your Injury, more than the naked Value, especially if much Time be past: and it is profitable for you, when your *Sins* cost you so dear, it is likely you will not easily trespass so again.

If after all, you plead that the Party you have wronged is dead, and perhaps there is none left to whom *Restitution* may be made; or the Persons are now at such a distance, that it is impossible to make them personal Amends.

Answer; *Restitution* must be made in the proper place, if it be possible; or if the Party be dead, to their Heirs or Executors, and persons must be taken to find them out. But if no Person can be found, in whom the Right of receiving doth remain; then hear what God saith, *Num. 31. 8.* But if the Man have no Kinsman (or Person having Right) to recompense the Trespass unto,

Ch. 5. *The Tradesman's Calling.* 135

the Trespas be recompensed unto the Lord, even to the Priest. Almighty God is *Heir-General* in such Cases, in whose name and stead his *Priests* and *Poor* are authoriz'd to give you an Acquittance; and your Sin, being bewailed, shall through the *Ram of Atonement*, mentioned in the *same Verse*, be forgiven. But till this be done or fully purposed, your Guilt remains, you are yet in your Sin.

3. Hence be *exhorted*, in all your Trading to *take always the safer Path in doubtful Cases*; for it is impossible to specify the Cases, which occur to you in the Course of your Negotiations, wherein you will be in doubt whether this and that may be done or no. In such Cases chuse to do that which seems the most innocent, the most just and the most charitable of the two. Run not always to the utmost of Things that may be lawful; he that goes upon the Brink of a River, you know is in Danger to fall into it. In matters of *Duty*, it's generally best to do the *most*, but in matters of Priviledg or *Advantage* (where there is doubt) chuse to take the *least*; for we have naturally Dispositions, that will byass us towards our selves. And in point of *Gain*, always use Favour to the Poor, Ingenuity to the Unskilful, and Moderation towards all. You will find this to be the best way to a quiet Conscience, and to a firm Estate. And in cases of weight and difficulty, resort to some more experienc'd and conscientious *Tradesman* for Advice; yea, resort to God's *Ministers*, and stating the Case aright, crave their Counsel. *For the Priests Lip should keep Knowledge, and the People should seek the Law at his Mouth; for he is the Messenger of the Lord of Hosts, Malach. 2. 7.*

4. Lastly, *prevent* others (as far as you can) from *doing wrong*. Recommend and propagate *Justice* to your Children; charge your Servants, that they offer not the least wrong. Be, and profess your selves to be, irreconcilable Enemies to all injurious and deceitful Dealing. If Knaves and Cheats can encourage one another in their Villanies; how much more should upright and honest Men promote Righteousness and Honesty? Stand not patiently by, while another Man offers to do Injury; at least be not Partakers with them. He that hinders not an Injury when he might, makes it his own. Improve the Interest or Sway you have in your several *Societies*, to reform what is amiss there in this respect; and do your best to settle whatsoever belongs to your several Trades in such a manner, as is most agreeable to Equity and Honesty. And for all these Ends, labour to have your Hearts renewed: the Tree must be good, before the Fruit can be so. The Name of a Christian will not save him, that lives a Pagan Life. *Impured Righteousness* will not profit an *unrighteous Dealer*. Think often, I must leave this Shop and all these Riches when I dy; and I know not how soon that may be: and what makes me fear Death, but Sin? What comfort can I have in all my Riches, if my Conscience be unsound? and resolve therefore, though I be a poor Man, yet I'll be an honest Man; though I may not be very great, yet I will always be very just; that so you may when you dy, take a good Conscience with you, and leave a good Name and a Blessing behind you. And so much for the *Tradesman's Justice*.

SECT. 4.

Of Truth or Veracity in a Trade.

THE fourth Requisite for the right managing of a Trade, is *Truth or Veracity*. Where I shall,

- I. Describe the *Nature* thereof.
- II. Demonstrate your *Obligation* to it.
- III. Declare the *Instances* wherein it is to be exercised in the *Tradesman's* Calling.
- IV. Make some *Application* of it.

I. Concerning the *Nature* of Truth; I willingly let pass many Notions and Distinctions of the *School-men*: And shall only take notice:

1. That there is a *Truth of Things*, whereby they are agreeable to that *Idea*, according to which they were fram'd.

2. A *Truth of Apprehensions*, whereby we think, know, or believe of things according to their true Nature.

3. A *Truth of Expressions*, whereby we speak of things according to what we think, know, or believe. Now when our *Apprehensions* of things are not right, that's *Error* or *Mistake*; which is a Fault and Sin in us, if it be about things which

we

we ought to know, or pretend to know. As for Example, when you conceive that such a Commodity (which by your Calling you should have Knowledg in) is good, when indeed it is not. But then, when our *Expressions* agree not with our Apprehensions, That's a *Lie*, and is a far greater fault, because it's voluntary: So that every Mistake is not a *Lie*, every concealing the Truth is not a *Lie*; every doubtful Speech is not a *Lie*; every Parable or Fable, such as That *Judg. 9.* is not a *Lie*; every rehearsing of a *Lie* is not a *Lie*; though a Man may so rehearse it, as to make it his own. But, a *Lie* is the voluntary falsifying of the Truth; and it is aggravated when it is joyned with an intent to deceive. Truth is like the Sun, a *Lie* is the eclipse of it, it puts out the Eye of Truth. But of this afterward. At the present this is sufficient, That every Man in his Calling should judge of things as they are, and should (when he is called to it) speak of them according to such his Judgment: and this is called *Veracity*, whereby a Man speaketh the Truth in his Heart, as it is *Psal. 15. 2.* neither adds nor diminishes; neither depreciates a Commodity, or puts Colours upon it, will neither affirm a thing or deny it, when he knows the contrary; and this he doth out of Conscience to God, and out of Love to Truth. And this is sufficient for the Description of it,

II. Every Mans Obligations to this, result.

1. From the *Light of Nature*; by which it is evident, that the Tongue and Faculty of Speech is given to Man, whereby to express and signify his Mind to others; so that he that is dumb

dumb in Speech, is better than he that deceives with it. As the design of a Clock or Watch is to be a true measure of Time, and to keep its just pace with the Sun; but being false in this, were better to be laid aside, than to deceive you; better to lie in your Desk, than tell you a Lie in your Pocket. The design and honour of the Tongue is to speak truly; so that it is reported of the very *Indians*, that in case they be convinced of a Lie, they will in revenge draw Blood of their own Tongues. Hence it is that even natural Conscience doth so strongly support a Man, when he speaks Truth; no Frowns can daunt him: and on the contrary, he that falsifies the Truth (if Conscience be not utterly fear'd) is pinch'd within, even natural Conscience stings him, tho no body can accuse him; and then if he be detected, intolerable is that Shame that covers him.

2. By the *Light of Scripture*. Which doth constantly command Sincerity and Truth, and forbid the contrary. Zech. 8. 16. *These are the things that ye shall do, Speak ye every Man Truth to his Neighbour.* It describes a good Man by his Veracity: Prov. 13. 5. *A righteous Man hateth Lying.* Urgeth it with most pregnant Reasons, Ephes. 4. 25. *Wherefore putting away lying, speak every Man (no Man, no not the Tradesman, excepted) Truth with his Neighbour: for we are Members one of another: Where the Apostle ushers in his Exhortation with one strong Reason, couch'd in the Illative [Wherefore] which shews that this is an Inference from the foregoing Verses. q. d. You have put off the old Man with his Deeds: All of you*

you professedly, all true Christians really. It is ridiculous and shameful for him that is invested with new Robes to retain any one foul Rag upon him : And ye have *put on the new Man after the Image of Christ*, who is Truth, and so it is fit that all his Members be in the same Livery. And then, he backs his Exhortation with another Reason ; *We are Members one of another*. Now every Man will be true to himself, will never go about willingly to deceive himself : It were a monstrous thing for one Member of the Body to go about to impose upon another. Now we are all of us Members of one another.

(1.) *As Men*. Adam was the Root, we all are the Branches.

(2.) *As Christians* ; and so we are all one in Christ Jesus ; our Religion doth knit us closer together than all other Ligaments in the World. 1 Cor. 12. 25, 27. *The Members should have the same care one for another*. Now ye are the Body of Christ and Members in particular : So that in deceiving any of the Members, you affront the Head. In short, unless ye be true Men, ye can be no true Christians ; a false Man, and a true Saint, is a Contradiction. Thus you see, that the Scripture is direct for speaking Truth ; it doth indeed relate divers Untruths spoken by others, both good men and bad, but it never justifies them. The Narration of such Faults of pious Men is a strong Argument of the Sincerity of the Scripture ; and, that it no way excuses them, of its Sanctity. In which case *Augustine* charitably concludes, that God accepted in *Rahab* and the *Midwives*, &c. *Fidem mentis*, and pardon'd

Ch. 5. The Tradesman's Calling. 141

don'd to them *fallaciam mentientis*. In a word, we own and worship a true God, we profess a true Religion, we pursue a true Happiness, by all which we are obliged to all manner of Truth, in Heart, in Lip, in Life.

3. This *Veracity* is demonstrable by the *Light of sound Reason*; that even those that care not for the Scripture, may be convinced of the necessity of it; unless they will not only renounce *Divinity*, but *Humanity* also. For,

(1.) There is *Equity* in it. Every Man would be truly dealt with: No Man would be content that his Wife, Children, or Servants should deny the Truth, or feed him with Lies. Which of you chuses to have any thing to do with those whom you cannot believe? Now is it not very equal, that you should always speak the Truth, that do desire always to hear others speak it? Is it reasonable that other Folks should live by one Rule, and you by another? That Truth should be eligible by all others, and not by you? This *Veracity* and *Justice* are so conjunct, that he cannot be just in his Dealings, that is false in his Words: For the same Law that commands us to do by others, as we would be done unto, equally obliges us to speak in our Commerce to them, as we would be spoken to.

(2.) There is *Commodity* in it. This *Veracity* is so commodious, yea so necessary among Men, that all *Civil Society* is dissolv'd without it. For all Transactions and Commerce between Man and Man, do lean upon this Fundamental Point: That one Man may believe another: now if Men do not constantly speak the Truth, how can they be

he believ'd? thus all human Conversation is shaken. Now Reason it self must needs enter an Action against any Course that overthrows the good of Mankind: and it were endless to transcribe the pithy Expressions of divers of the *Heathens*, in the praise of Truth and Veracity, and in defiance of the contrary.

(3.) There is *Ingenuity* in it. There is a certain bravery of Spirit and true Courage in speaking the Truth, and a real cowardize in blanching and denying it. It is only some worldly Hopes, or sordid Fear that doth bias the Tongue from its true Office; which is to be an Interpreter of the Mind. Let no Man that trades in Lies, pretend to *Generosity*. Hence all noble Spirits are so sensible of the Imputation, that they will presently answer the Lie given them with their Sword: which tho neither true Fortitude nor Piety can ever justify; yet such their Sensibleness proves, how ingenuous a thing it is to speak the Truth, and how base a thing to pervert it.

(4.) There is *Policy* in speaking the Truth, honest Policy; for every Man should by all good means, maintain and promote his Credit. This is the only way to make a Man *credible*: Who will believe one, who he knows is accustomed to derogate from the Truth? Such a Person shall not be believed, when he speaks never so truly. He that is punctual in his Words, shall be believed in doubtful things, when the other will be suspected in certain things. Among the very *Turks*, the word of a *Mahometan*, spoken on the Faith of a *Musliman*, weighs against all Contradiction. And therefore, setting aside the Scripture, there is a great

great reason for this Veracity, unless ye are content to be esteem'd profligate Wretches, who neither value the esteem of God or Man. Such Persons will find in the issue, when they have affrighted all that know them from dealing with them, that Honesty is the best Policy, and that the Reputation of fair dealing within, is better than the fairest Sign they can hang out.

Three *Objections* are usually made against all this:

Object. 1. That the *Examples* of others doth encourage us sometimes to spare the Truth. We read of many in the *Scripture*, that have tripp'd in this kind: *Abraham* himself, and *Isaac*, *Rahab*, *David*, and such like. And we daily see it done by thousands; and surely then we may venture upon it as well as they.

Answer. That some holy Persons have been guilty this way, cannot be denied: but it is observable, that it was generally for *Fear*, never for *Gain*: So *Abraham*, *David*, *Rahab*, &c. Again: It is God's Word, and not good Men's Examples, which we are to be guided and judg'd by: You can produce the instances of their *Sins*, but you know not the bitterness of their *Repentance*. Again; when you are mustering up *Scripture-Examples*, omit not that Lie of *Ananias* and *Sapphira*, *Acts* 5. 8, which cost them both their Lives. Tell me, *Peter*, whether ye sold the Land for so much? and he said, Yea, for so much: and never spake another word. And then for the commonness of this Sin by others, it is an *Objection* to be answered with *Tears*; it is too frequent, which is an Aggravation of the Fault, and so far enough from

from excusing it. We are taught other Doctrine out of the Scripture of Truth, *Exod. 23. 2. Thou shalt not follow a multitude to do evil.* But if you will needs do as the most do, you must resolve to go where most do go, and where all Liars are tormented for ever.

Object. 2. The smallness of the Sin excuses us. Lying is not Swearing, nor Killing or Stealing; there can be no great hurt in it, for we do no great hurt by it.

Ans. 1. Let the Sin be never so little, the Image and Supercription of the Devil is upon it. *For he is a Liar, and the Father of it, Joh. 8. 44.*

2. If it were so small a Sin as you pretend pray how many little Rents can you be content to be made in your Garments? How many little Motes will any of you rest with in your Eye? how many little Wounds will you brook in your flesh? and should we be more tender of everything than of the precious Soul? Besides, let me tell you,

3. That a little Sin allow'd, justified and pleaded for, is more intolerable than a greater Sin that's disallow'd and disown'd.

But lastly, this Sin is not so small as you make it. For as it renders a Man most unlike to God, whose grand Attribute is Truth, So it is rank'd among those Sins which he is said particularly to hate, *Prov. 6. 16. A proud Look, a lying Tongue,* and there is so much Atherism and Hypocrisy included in a Lie, that all Liars are rank'd with *Murderers, Sorcerers,* and *Idolaters*, and lodged with them in the Lake that burneth with Fire and Brimstone for ever: *Rev. 21. 8.*

more

Object

Ch. 5. *The Tradesman's Calling.* 145

Object. 3. Necessary compells us to it: We can neither buy nor sell without somewhat of it; neither will People believe us when we speak never so truly, and so we are forc'd to lie; there is no trading, or at least no gaining a sufficient Livelihood without it.

Ans. 1. There is no lawful Calling but may be followed with Truth and with a good Conscience: they that plead the contrary, do tacitly make the holy God to be the *Author of Sin*; an Inference to be abhor'd as much as he abhors the thing it self. Nothing can make Sin needful. *Peter's Lie* to save his Life did not justify it, he wept bitterly for it. And if it were a Crime to lie to save his Life, can the pretence of a Livelihood excuse you in it? Cursed is that Trade that cannot be followed without Sin. But your case is otherwise. How many consciencious Persons are there in your very Trades, that had rather die than lie? If People will not believe you when you tell the Truth, much less will they, when you tell Lies. Besure, whatsoever is gotten by your lying, is cursed Gain; Prov. 21. 6. *The getting of Treasures by a lying Tongue is a Vanity tossed to and fro of them that seek Death.* They that seek Death and Destruction, in this course are sure to find it.

III. I come now in the *Third Place*, to declare how this *Veracity* should be exercised by the *Tradesman*. And that we may not strain this Duty too far; you may know that he is not obliged hereby imprudently to declare always all the Truth he knows; and consequently to discover

L

either

either the just Price that his Commodity cost him, nor any other Circumstance, which would make to his Disadvantage: For though you are bound never to speak a Falshood, yet you are not bound always to blurt out all the Truth, except when you are by the *Magistrate* lawfully called thereunto. No Man is obliged to reveal the *Mysteries* of his Calling; nor to tell where or how he is furnish'd with such a Commodity; nor where his Customer may be sped at a cheaper rate: Yet herein you must be govern'd by that *Royal Law*, *Thou shalt love thy Neighbour as thy self*; and you are to answer others in all such cases, as you should desire to be answered your self. And prefer a greater and common Good before a lesser private Advantage, as the Law of Nature taught that *Heathen* to judge that the *Mariner*, who having got the start of other Ships, which were carrying Corn to a distressed *Island*, should scorn to make Advantage of the poor Peoples Ignorance and Indigence, but plainly tell them of the Supplies that were coming towards them. In other Cases, tho a *Tradesman* may not lie upon the Catch to defraud his Brother, yet he may stand upon his Guard, and not betray or prejudice himself.

1. The *Tradesman's Veracity* then consists, In not concealing from your Customer that Truth which by the Law of Equity or Charity you ought to tell him. If you know any secret considerable Fault in your Commodity, it is not sufficient that you make what Abatement you think fit for it, but you ought to discover it to him: for he may, and perhaps upon good Reasons, set a greater value

Ch. 3. *The Tradesman's Calling.* 147

value upon that defect than you do, and be far more prejudic'd by it, than your Abatement comes to: Or if you know any other cause, whereby you may be reasonably assured that the Bargain will turn considerably to his Prejudice, and the forbearing of it will not be an equal Prejudice to you; the Law of Justice and Charity obliges you to give him warning of it. By the same Rule you ought not to pay to any Man that *Coyne* which is not *current*, especially to him that confides in your Sincerity; but fairly tell him your Suspicion of it, for otherwise you do not indeed pay him the Sum for which you did agree. In all such cases you would take it well and reckon it for great Integrity, to be advertis'd your selves, and then it must needs be highly commendable in you, to advertise your Neighbour. *Say not*, that you only do herein as you were done by; you were deceived in the Coyne or Commodity by others, and therefore may now do the like. For you must not deal with others as you *are*, but as ye *would* be dealt with; and you will find it an unsound Conclusion at last, to deceive an honest Man, because you have been deceived by a Knave.

2. This *Truth* and *Veracity* is shewed in *shunning all unjust Commendations of your Commodities*. If you do this ignorantly, thinking them to equalize your Praises, when indeed they do not, you offend in a culpable Mistake, because you ought to know the real Goodness of your own Commodity; or to hesitate about it, if it be dubious to you. But if you extol that which you know is not praise-worthy, or above that which you

know it deserves, it is then a notorious Offence against Justice, Charity and Truth. Thus, to affirm that a Commodity is new, or of the newest Fashion, when it is old; that it is the best in Town, when you know there is better. To cry up this Book, meerly because you printed it, or this Edition, because you would gladly sell it, when you know the intrinsick Goodness of the thing doth not answer it, are all Trespasses against that Veracity and Truth, which should be currant between Man and Man.

3. This *Veracity* will teach the *Tradesman*, To avoid all unjust Disparagements of a Commodity. Thus we read, Prov. 20. 14. *The Buyer saith, it is naught, it is naught, but when he getteth away he boasteth.* But the Gain you reap by such Artifices, will not ballance the Guilt you contract by such double dealing. Forge not therefore any causeless Exceptions; for your own Conscience must needs (if you have any left) give the Lie to your Tongue. Things which are manifestly good, allow them their due Commendations, otherwise you will more disparage your own Judgment, or your Sincerity, than the things themselves: Things that are evidently faulty, you may plainly, but withal modestly mention their Defects. But be not too confident of what is doubtful, but make use of due Caution in respect of your selves, and the like due Charity in respect of your Neighbour. Ruin not his Credit, because he hath sometimes a Commodity, which will not pass the muster: nor aggravate a Defect above Demerit of it, for that favours of Spite and Uncharitableness. You may think that

that your Tongues are your own, and being voluble, by them you can enhance or depress what you please; but all this is but a sort of *Cheating*, which the less it falls under the Cognizance of Man's Law, the more it is obnoxious to the Justice of God.

4. This *Veracity* of the *Tradesman* consists, In *abhorring to affirm or say what is Untruth*, either about the *Kind*, or *Price* of his *Commodity*. This is so plain a case, that one would think none so base and wicked, as to offend herein. But daily Experience proves, that this is too usual. To pretend a *Commodity* is of one *Kind* or *Country*, and it is of another; that it is faultless, when you strive only to cover them; to affirm that the *Beast* is sound, when he is lame; that the *Manufacture* is of such an excellent *Artist's Work*, when it is not; that it cost you two *Shillings*, when it never did; that you cannot afford it under such a *Price*, when your own *Conscience* doth or may tell you, that you can; that you have refused so much for it, when it was never offered you; that you never sold it at such a low rate, when you know that you have. These and all such like *Affirmations*, are directly against *Truth* and *Veracity*; and you have strongly stupified and imposed upon your own *Conscience*, that dare trade with these *Falsities*. Does not the *God of Truth* stand by you and hear every *Word*? and may not he justly, how soon you know not, cram these *Lies* down your *Throats* and choak you with them? Well, his *Forbearance* is no *Acquittance*. If, for every *Lie*, your *Tongue* were boar'd through with an

hot Iron, would you be so brisk with them? Alas, without a sound Repentance, a far greater Torment is prepared for you. Resolve therefore, if Truth will not maintain you, Falshood never shall. An Estate gotten by Deceit, will deceive him that gets it. And the *Wise Man* hath determined, *That a poor Man is better than a Liar*: Prov. 19. 22.

5. This *Veracity* is to be shewed by the *Tradesman*, In forbearing all *Equivocations* and *disguises* in his *Transactions*. For, as you have heard, the end of Speech is to notify your Minds to others; when therefore it is clouded with *Ambiguities*, purposely to deceive another, the end is frustrate, and your Neighbour unjustly imposed upon. 'Tis true, a Man, as above, is not bound always to impart all he knows; Prov. 29. 11. *A Fool uttereth all his Mind: but a wise Man keepeth it in till afterwards*: But he is never permitted to deal in mental *Reservations* and *Equivocations*, whereby to deceive his Neighbour, which are nothing else but *painted Lies*. Your ambiguous Words are in one Sense true, it may be, but in another, false; and you present them to him in one Sense, and keep them to your selves in other; or perhaps you will speak out so much as may deceive another, and reserve so much in you own Mind, as, were it added to the rest, would contradict what you have said. Now these, as they are equally injurious with downright Lies to them with whom you deal; so they are equally abhorred and avoided by the upright *Tradesman*. For as a Thief disguis'd, is fully as dangerous as bare-fac'd; so all such *sophistical trafficking* is a

structive to Justice and Honesty, as plainer Falshoods. The upright Tradesman, tho he should be a wise Man, yet he is a plain Man; he will speak as he thinks, and do as he speaks. It savours strong of Knavery, when a Man's Speech is like *Apollo's Oracles*, which may be understood either in a *fair*, or in a *fatal* Sense. Would any of you be so trapan'd? or be pleased with such double-dealings? why then renounce such dealing your selves: *Be Israelites indeed, in whom there is no guile.*

6. The *Veracity* in the *Tradesman* extends to the *Restraining the multiplicity of Words*. The *Scripture* doth every where condemn a multitude of Words, and saith, *Prov. 10. 19. In the multitude of Words there wanteth not Sin: but he that refraineth his Lips, is wise.* And *Eccles. 5. 3. That a Fools Voice is known by multitude of Words: Yea, Prov. 29. 20. Seest thou a Man that is hasty in his Words? there is more hope of a Fool, than of him.* And on the contrary, *Prov. 17. 27. He that is wise, spareth his Words.* And yet what a flood of Words are commonly poured out about the smallest Traffick? Amongst which, there must needs be many vain and unprofitable. The *Seller* commonly asking unreasonably high, while the *Buyer* doth as commonly bid unreasonably low; and a long ado ere they can come near one another. Yea oftentimes he that sells, shall peremptorily affirm, he will take no less than he hath spoken; and he that is buying as positively concluding, that he will give no more than he hath offered; and yet both of them shall recede from their Words, ere they have done. Now tho I

cannot say that every altering of a Man's Price, either in the Seller or the Buyer, is a Lie; for you have heard that a Lie is a falsifying the Truth with an Intention to deceive, whereas this when it is justifiable is only to ask too much, that the Chapman may give just enough, or only to bid too little, that the Tradesman may not have too much; *iniquum petere, ut æquum ferat*: Yet great Caution must herein be used, lest you take an unjust Price as well as ask it, or at least occasion others to think you do so: but as our Saviour saith in a like case, Mat. 5. 37. *Let your Communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil*: So certainly these Methods proceed from that Injustice, which Men either have in themselves, or suspect to be in others; or else why might not any such Traffick be dispatch'd in two Words, as well as in two hundreds? And this shews how far we are degenerated from the Primitive Simplicity; for there in one Verse, Gen. 23. 15. Ephron saith, *The Land is worth four hundred Shekels of Silver*: and in the next Verse Abraham weighed to Ephron the Silver without more ado. The like in the case of Boaz, of David and Arannah, of Jeremiah and Hanameel. And you will find that frequent recedings from your Word, will indanger to forfeit your Credibility, and it were much better and easier for Men to be at a word in their Bargains; unless upon a stricter Observation of the Commodity, there is visible cause to alter it. Say not, there is no trading without this Custom; for we see, that *de facto* considerable trading is dispatch'd by divers Persons, without either many Prices, or many Words,

Words, which shews that the thing is possible, and surely should be endeavoured by all discreet and consciencious Persons.

IV. And here let us make *Application* of this *Point*.

1. Let all *Tradesmen* reflect upon and take due Cognizance of their own Behaviour in this matter. Have you in the foresaid Particulars liv'd in all good Conscience to this day? Have you always spoken the Truth in your Hearts? Have you been *cunning Hunters*, as *Esau*, or *plain Men* as *Jacob*? have you set a watch before the Door of your Lips, and kept your Mouth with a Bridle? have you never made Lies your Refuge? nor affirm'd any thing, which your Consciences have contradicted? O judg your selves, that ye may not be judged of the Lord! Erect a just *Tribunal* in your own Breasts, and call over your Behaviour in your several Callings; let matters have a fair Trial, and pronounce righteous Judgment. And if you find your selves faulty, make your Atonement with God; and make what possible Amends you can, to those that have been deceived by you. Make *true* Confessions of your *false* Equivocations, and rest not, till you have obtain'd Pardon through the Blood of Jesus Christ.

2. I am authoriz'd from this *Point* to speak *Reproof* and *Terror* to all those *Tradesmen* that do love or make a Lie. There are too many that care not what they say, so that they may gain by it; affirm any thing, deny any thing, cloud, colour, equivocate, deny their own Words, contradict

tradict themselves, and their Consciences, prostitute their Credits, cheat and injure their Brethren; and all this to get that Wealth, from which they may be rent, or it rent from them in a moment. Is this Wisdom? Is this Religion? Is it Morality? No, none of them. This is to burn your Fingers, to save your Snuffers; to suffer your Heads to be broken, to spare your Helmet: It is to over-reach your selves. *They that observe lying Vanities, forsake their own Mercy.* 'Tis ten to one, that this course will disappoint you in this World: You will at length be detected and shun'd of all Men; *Prov. 12. 19. The Lip of Truth shall be established for ever: but a lying Tongue is but for a moment.* God may justly pronounce your Fate like *Moabs*; *Jer. 48. 30. His Lies shall not so effect it.* But if he please, in Judgment, to prosper a lying Tongue, and that you grow rich thereby, yet a heavy Curse is intail'd upon your Estates. They will be means to feed your, or your Posterities Sins in this World, and to sink your Souls into endless Misery in another. Behold *Gehazi*, *2 Kings 5.* His Heart was set upon Money, no matter how he got it; he makes one Lie to *Naaman*, and another, to *Elisha*, and got the Prize; but he got the Curse of *Leprosy* with it: let him be a *Pillar of Salt* to you. If you value your *External Credit*, if you value your *Internal Comfort*, if you value your *Eternal Happiness*, buy the Truth, and sell it not, and banish away those lying Lips. You dare not swear; you think, and that truly, that swearing is an heinous Sin; but lying it's a *Peccadillo*, a venial matter: but deceive not your selves:

For,

Ch. 5. The Tradesman's Calling. 155

For, Rev. 22. 15. *without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie*: Behold the Company that Liars are found in, and the Place whither they are cast. And tho among Sins there is no best, yet there is a bad, and a worse, and Lying is justly reckon'd among the very worst of Sins; he must have a great measure of Atheism, and very little Life in his Conscience, that can indulge himself in this Trade; yea, it is worse than Swearing in some respects: Therein you offend God and hurt your selves; but herein you offend God, hurt your own Souls, and injure your Neighbour also. If all this cannot stop your lying Tongues, behold shortly, that shall come to pass which is written, *Psal. 63. 11. The Mouth of them that speak Lies, shall be stopped.*

3. I exhort you in God's Name and Behalf, to speak Truth every Man with his Neighbour, seeing you are Members one of another. Let your Words be a true Copy of your Meaning: Do not row one way and look another, speak one thing and think another. The People whom God will save, are Children that will not lie; *Isa. 63. 8. What Man is he that desireth Life, — keep thy Tongue from evil, and thy Lips from speaking Guile*; *Psal. 34. 12, 13. Study and practise it your selves, recommend it to your Children, charge it upon your Apprentices.* If you permit them to lie to your Advantage, they will not scruple to lie to your Prejudice. No, let Justice and Truth have both of them a place, behind your Counters; let them rule in the Shop.
let

156 The Tradesman's Calling. Ch. 5.

let them accompany you to the Exchange; so shall you find Favour and good Understanding in the sight of God and Man. When *Agur* had but *two* things to ask of God, this was one of them, *Prov. 30. 7, 8. Remove far from me Vanity and Lies*; and then, will God give you the other thing which he requested, that is, he will find you with *Food convenient for you*.

To this end, 1. *Labour for the true Faith and Fear of God*. So you will set the Lord always before you: and then, sure you dare not utter an Untruth. This will make you say with holy *Paul*, 2 *Cor. 11. 31. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not*. Few that will dare to speak an Untruth, if they know that a stander-by is able to disprove them. If you had but one dram of Faith or Fear, actually stirring in your Hearts, you durst not, you could not speak a false thing. He always sees, tho he be oft unseen: *He is not far from every one of us*. How can you lift up your Faces to him in Prayer at Night, when you have so affronted his Truth and Omniscience in the Day? Assure your selves, that the God of Truth will never bless either a Lie, or a Liar. Learn that Lesson, *Prov. 23. 17. Let not thy Heart envy (or imitate, so it may be rendred) Sinners*; they'll go their own way: *but be thou in the fear of the Lord all the day long*. Place thy self always before him, and believe every place to be filled with God.

2. *Get and keep a truly tender Conscience*. This is God's Substitute, and being in our Bosoms, is at hand to smite when the Tongue trips: even
natu-

natural Conscience would go far in this matter. The wise God hath placed *Conscience* and *Shame* in us for the bridling of Sin, and of this Sin in particular. Conscience that stands in awe of God, and Shame that stands in fear of Man; and when these Bridles are broken by the strength and custom of Sin, Man grows the most profligate and abominable Creature in the World. But unsanctified Consciences are very often, either void of Sense, or full of Rage; they are either *slumbring* with Security, or *roaring* with Horror. A renewed Conscience is the great Preservative, which having smarted for Sin, is tender at the approach of it again; and so dare not come nigh any of the Avenues of Sin. In the Body, the Hand can endure a Blow, the Eye cannot endure a Mote; the tenderness of the part cannot bear it. Conscience is the Eye of the Soul, it is *Index, Judex, Vindex*. And therefore beware of baffling, or of bribing your own Consciences. If they may not speak, they will write; and write bitter things. And some Care must be used to this end, you must with that holy *Apostle*, *Act. 24. 16. Exercise your selves herein, to have always a Conscience void of Offence toward God and toward Men.*

3. And lastly; You must *Love your Neighbour as your selves.* *Delicata res est amor*; we are impatient of any Injury done to those whom we love. It is base Self-love, that begins and ends at home. No, he that rightly loves himself, truly loves his Neighbour: And every Man is our Neighbour. O the Excellency of our Religion! It teaches us to be sober, righteous, and
godly,

godly here, as well as how to be happy hereafter. It teaches us to be wise, and yet upright. Nature teaches us to love our selves, but Grace teaches us to love our Neighbour as our selves; and what Man ever told a known Falshood to himself? But whither is this lovely Grace fled and gone? Of old the Christians, *Oculis se notis norunt & amant mutuo penè antequam noverint*; as *Min. Felix* observes, but now it is not so. Let every Man revive this noble Grace in his own Heart. Let all *Tradesmen* walk according to this Rule; you are supported by others, be willing that others be supported by you; you that expect plain dealing, use it. And if you have any true Love to God, or to your Neighbour, or to your own Souls, putting away Lying, speak every Man Truth with his Neighbour: for we are Members one of another.

SECT. 5.

Of Contentedness in a Trade.

A Fifth Requisite to the right managing of your Trade, is Contentedness. This the Apostle aims at in that Exhortation, *I Cor. 7. 20.* Let every Man abide in the same Calling, wherein he was called. For it seems that some raw Christians had a conceit, that the Christian Religion dissolv'd all

prece-

Ch. 5. The Tradesman's Calling. 139

precedent Obligations, that the believing Wife was *ipso facto* released from her Infidel Husband; that it was unlawful and unreasonable for a Christian Servant, to continue in his outward Servitude. And the Servants by the Jewish and Roman Laws were in such Slavery, that Flesh and Blood was glad of such an occasion for Liberty. Now to rectify this Mistake, says the Apostle, *Let every Man* (of what Birth, or Parts, or Grace soever he be, let him) *abide in the same* (outward) *Calling, wherein he was* (inwardly) *called*: Tho it be mean, let him stoop to it; tho it be laborious, let him buckle to it; yea tho he be a Bond-Slave, yet let him be quiet, till God that called him into it, call him out of it. Like the famous Epictetus, of whom it was said, that he was *Servus & miles & pauper, sed Diis Chorus*. And here, I shall,

I. Give a Description of this Requisite.

II. Give some Reasons for it.

III. Shew you wherein the Practice of it is expressed, in a Man's Trade and Calling.

IV. Make some Use of the whole.

I. For the Description of it, as it relates to this Subject; It is a cheerful Satisfaction in the Place and Calling, wherein God hath set us. There is a natural Stupidity in some Persons, and a moral Obstinacy in others; and there is a meerly Rational Contentment in others, but this which I am speaking of, is a work of God's Spirit; a Mystery which is learned only in the School of true Religion, whereby the Soul, the whole Soul

is

is inwardly satisfied with God's wise and holy Will, whereby he hath chosen a Man's Profession for him; his Satisfaction doth not so much proceed from the Excellency of his Calling, as from the declared Will of his heavenly Father, who hath placed him therein. He is at rest in his Mind, as far as it fit to be at rest, in this sinful and miserable World. This is that hard Lesson which the *Apostle Paul* had learn'd, *Phil. 4. 11. For I have learned in whatsoever State I am, therewith to be content*: And an hard Lesson it is to Flesh and Blood, and rarely learn'd. Ever since our Father *Adam* was unsatisfied with all the Delicacies of *Paradise*, none of his Posterity could be well content with their Condition; unless God by his Grace renew their Nature, and limit their Desires. Men may think, and many have imagined, that if they were in another Estate, in another Condition, they should be well, and never desire more: but they have found, that the Heart of Man is herein, like a Bladder, which the more it's filled, the more it stretches. And you will scarce find an individual Person, unless truly mortified, that is at full ease in his present State; but hankering after some absent Injoyments. The *Child* in love with the Liberty of the Parent, weary of his Restraint; the *Parent's* weary of his Cares and Labours; the *Unmarried* not content with their Condition, and the *Married* less with theirs; the *Poor* envies the Plenty of the *Rich*, and the *Rich* admire the Ease and Quiet of the *Poor*; and so it is among all other sorts, and amongst the rest, our *Tradesman* is not free. He is prone to prefer not only the *Common*

or the *Sword* before the *Apron*; but this and that *Trade* before his own. So that it is evident, that *Contentedness* is an hard Lesson, and not to be learn'd but from the holy Spirit of God; and that there is some need to assist the *Tradesman* in this difficult Point: We shall therefore demonstrate the great Reasonableness and Necessity of it.)

II. The *Reasons* to inforce this *Requisite* are either, 1. In respect of *God*: Or, 2. In respect of *our selves*. There are many other *Topicks*, whereby to urge it, but I shall content my self with these.

I. In respect of *God*.

(1.) His plain *Command* of this frame in general; Heb. 13. 5. *Let your Conversation be without Covetousness; and be content with such things as ye have: For he hath said, I will never leave thee, nor forsake thee.* No *Command* can be more plain; nor any *Reason* to a Christian more strong, than *God's Command*. Be content with such things as *Ye have*; not such things as *Others* have, others have this and that, such a *Trade*, such a *House*, such a *Table*, such *Clothes*; but be ye content with such things as *ye have*. Again, think not what things *ye have had*; you have lived so and so, have fared better, and lived every way higher, before your *Marriage*, before the *Fire*, in your younger days; but be content with such things as *ye now have*. Again, he saith not, be content with such things as *ye would have*; say not, If I had but a better *House*, a better *Trade*, greater *Custom*, lesser *Hazard*, more *Acquaintance*, I should do well, I should be content, but

be ye content with such things as ye have, and adds a most satisfactory Reason: For I have said, *I will never leave thee, nor forsake thee.* I am enough, he that cannot be content with Me, my Favour and Grace, is hard, yea impossible to be pleased.

(2.) His wise Providence, which hath placed you in this your Calling in particular. Your Parents or Friends, who disposed you therein, were directed or permitted by the all-wise God; who knew what Calling was best and fittest for you. None of these things are brought about without God, and if you belong to him, your Condition is good for you; and if you do not, it is but too good for you. *All things (and then all Callings) work together for good, unto them that love God.* Besides, he hath Sovereign Dominion over you, and all his Creatures; and accordingly where he placeth them, there they must chearfully abide. As the Souldier must stand in the rank or post, where his Captain placeth him, how difficult or dangerous soever; much more must you be satisfied with the standing your heavenly Lord and Master allots you: you know not what Service God hath for you to do in that Capacity, or what Blessings you are there to receive; *Psal. 47. 4. He shall chuse our Inheritance for us.* And when he hath chosen it, shall we enter our Dissent, question his Goodness, or correct his Wisdom?

(3.) The Glory of God is another Reason You should be contented in your Calling, because you may glorify God in it. There is no lawful Calling, but God is honoured and served in it.

Your

Ch: 5. The Tradesman's Calling. 163

Your Wisdom, your Patience, your Diligence, your Uprightness do glorify God exceedingly; for all men must know, that every good thing, every vertuous Disposition, every good and perfect Gift (if you trace them up to their proper Spring, they) come from the Father of Lights; and consequently they infallibly prove him to be holy and wise, and good; and so they glorify him. Hence even Servants are said, *Tit. 2. 10.* by their shewing all good Fidelity, to adorn the Doctrine of God our Saviour. The meanest Trade may as truly contribute to the Honour of God, as the least Finger or Toe doth to the Beauty and Welfare of the Body. It is not only the Beams and Pillars; but the very Pins that are serviceable in the Building. And therefore while you may bring Glory to God in your Calling, you should be very well content in it. For that's the highest End and Honour we can reach unto in this World, to set forth the Praises of him, who hath called us:

1 Pet. 2. 9. 2. Other Reasons for this Contentedness in your Trade, are in respect of your selves.

(1.) Your own Deserts. Do but consider what poor Creatures you are, what unprofitable Servants you have been to God, what great Sinners against him; and you will see reason enough for you to be content in your place, tho it were ten times worse than it is. If good Jacob, when he had occasion for the best Arguments he had, was forced to say, *I am not worthy of the least of all the Mercy thou hast shewed me: Gen. 32. 10.* What pretence can you have to expect every thing to your Mind, when you are not worthy.

of the common Air, the hardest Crust, or the meanest Rags? It's rank Pride that feeds our Discontentedness. The humble Man concludes, here's e'en a poor Trade, a sorry House and mean Fare, but it is good enough for me. I wonder I am not begging, or starving, or roaring for Pain and Misery. Some others speed better, but I verily think they deserve better: However, I am sure I deserve nothing; and therefore having something, I am well content. *Having Food and Rayment, let us be therewith content: 1 Tim. 6. 8.*

(2.) Your own *Mortality*: A great Argument to Contentedness. Whatever Exceptions you have unto, or Disasters in your Callings, yet this may quiet you, that your time in this World is but short, in comparison of Eternity. This makes the *Apprentice* content with all his Hardship, that after his seven Years, he hopes to live happily. You know not whether your Straits, and Troubles, or Life shall last so long; and then afterwards you have the prospect of a far longer Felicity. If you fear God, there is but one Life between you and a Crown of Glory, and that Life is wearing away apace. When a few Years are come, then (says Job) *I shall go to the place, where the wicked cease from troubling, and where the weary be at rest: Job 3. 17.*

(3.) Your own *Comfort*. For Contentedness produces that inward Comfort and Tranquillity of Heart, which is not to be found in the great Houses, Shops, and Wealth of those that are above you. It is the poor Tradesman's Riches; It fills his Table, warms his Bed, trims his Apparel, gives him Musick, it is his Country-house, makes

Ch. 5. *The Tradesman's Calling.* 165

makes his Shop a Palace, his Work pleasant, and his Sleep sweet: When he can get no Money, no Trade, no Trust, yet this Grace supports him, and gives him *Songs in the Night*. In short, there is no outward Comfort which you want, but Contentment supplies it: Whereas on the contrary, if this be wanting; the best Trade, House, or Estate will not make a Man happy. You see the Merchants fine Clothes, but you see not the Disquiet of his Mind; your Neighbour hath a great House, a fuller Table, a softer Bed; but if he have not this Furniture, this Dish, this Pillow, his Life is but a burden to him. This always makes the best of a bad matter, believes God's Promises, hopes for the performance, considers his own Unworthiness, sees the Emptiness of all outward things; looks not at those that are above him, but at those below him, and studiously keeps a Calm within, whatever Troubles he meets with abroad. It is so needful to a Christian, that the *Apostle*, 1 *Tim.* 6. 6. ranks it with *Godliness*; *Godliness with Contentment is great Gain*; as if, even Godliness it self, were not sufficient without Contentment. Many other Arguments to press this matter might be used, but they are fully insisted on by *Others*, that I need to enlarge no further hereupon.

III. I proceed, in the *third* place, to shew to the *Tradesman*, wherein this *Contentedness* is to be *actis'd* by him.

And that, 1. *In a chearful undergoing the Inconveniencies, and Difficulties in his Trade.* There are some Inconveniencies in a trading Life in general,

neral, compar'd with some other Callings; what Condition in this World is wholly free from them? *One Inconvenience* is, that your Business lies among all sorts of Men, where you meet with much Falseness and Wickedness, Deceit and Disappointments. This meeting with a discontented Spirit, makes it outwardly to flame, or inwardly to smother. And the Man cries, Who would lead such a Life? never was Man thus vext perpetually; this Misery is never to be indured, &c. But now *Contentment* prevents, or pacifies this Disquiet; and concludes, what cannot be cur'd must be indur'd: If I cannot make others better, yet they must not make we worse; I will mourn for that which I cannot mend; tho I am sorry that the World is so bad, yet I congratulate my Hopes of a better, and I know that this Life is my State of Exercise, and not of Rest, and so will be content.

Another *Inconvenience* which the *Tradesman* often meets with, is, *bad Servants*: They are idle, careless, unfaithful, vicious. No sooner is his Back turn'd, but his Business is neglected, his Goods imbezelled, and he loseth more at home than he, with all his Care, can get abroad. Now a discontented Man upon this is all on flame, throws the House out at the Windows, seeing he cannot reform them, torments himself and cries out upon the Miseries of a Trade, and can take no rest. But now *Contentment* will (after you have used all fit means to reduce these ungracious Creatures, or, that being ineffectual to discharge them: When there is no remedy this will) make Peace within, and teach you to posse

Ch. 5. *The Tradesman's Calling.* 167

possess your Soul in Patience; you must e'en renew your Indeavours to convince and cure them: you must diligently both watch and pray for them, you must mingle sweet Advice with bitter Reproaches: you must manifest, that you do truly love them, and not your self only; and in case the Success answer not your Expectation, you must conclude with the *Prophet*, Jer. 10. 19. *Wo is me, for my hurt, my Wound is grievous; but I said, Truly this is a Grief, and I must bear it.*

Another *Inconvenience* incident to a *Trade* is, that you must have a *Dependance upon many*. If it be an *Handicraft*, you depend upon many *Masters*; if a *selling Trade*, on many *Work-folks*, and many *Customers*; and these are some of them fantastical, some penurious, some troublesome, some imperious, some inconstant, some idle, and many very humorous. Now if a discontented Mind lodg within, this is Fuel for it. No Man would be a Slave to such People. I must please every one, no body cares to please me: I believe every body, no body will believe me. I am weary of my Life, 'twere better to drive the Plough, or row at the Oars, than drive a Trade. But *Contentedness* stills the Tempest with these Considerations; God hath set me in this *Employment*, these are things that are incident to others in my *Vocation*, and ever have been. I know where my own Shoe pinches me, but I know not the Troubles of others. These are not my Sins, and any thing is better to be born than Sin: What have I *Wisdom*, *Patience*, and *Humility* for, but to be exercised on such occasions? why should I expect Men to be without human *Infirmities*? I that

have Fraillties of my own, surely may indure them in others : Since the holy God bears long with the Follies of Men, why should not I, that am obnoxious to his Justice as well as they ? And therefore I'll take up my own Burden, and *Contentment* will help me to carry it easily.

These are some of the *Inconveniences* that are common to most *Trades* : But besides these, *particular Trades* have their *proper Inconveniences* ; and every Tradesman is apt to enlarge and pore upon his own, because he feels them, and smarts under them ; not considering that there may be far greater Troubles, which belong to others, and that every Man hath his Load. And tho these are the Fruits of Sin, yet the infinite Goodness of God permits and ordains these to be occasions for the Exercise of Grace, and Means to wean us from this World, and to prepare us for a better.

The like is to be said of the *Difficulties* which the *Tradesman* meets with. Some *Trades* require hard Labour, others continual Care ; sometimes he hath too much Work, and sometimes too little. One day a Bill is brought him, and he wants Money ; next day, he goes to dun his Debtors, and can get nothing. Now there is no Relief in these cases, but Christian *Patience* and *Contentedness*. You must go out of this World, if you would be free from Difficulties : For *Man is born unto Trouble, as the Sparks flie upward ; Job 5. 7. Shall the Earth be forsaken for thee ? and shall the Rock be removed out of his place ? Job 18. 4.* Must a new kind of World be created to give you Satisfaction ? No, no, your business is

Ch. 5. The Tradesman's Calling 169

to imploy your Wit, your Time, and your Strength in that Condition wherein you are plac'd, and humbly to submit to the *Providence* of God ; and to assure your selves, that God will either lighten your Burden, or strengthen your Shoulder ; that no Evil shall befall you, out of which he will not bring some good to you ; and in short, that innocent Troubles are better than sinful Triumphs.

2. This *Contentedness* of the *Tradesman* is shew'd, *In a thankful Acknowledgment of the Excellencies and Advantages of his Calling.* For herein God hath in great Wisdom *set the one over against the other* (Conveniences to ballance Inconveniences) *to the end, that Man should find nothing against him ;* Eccles. 7. 14. no just cause to complain of his Proceedings. And tho the Tradesman must be content to give place to some *other* Callings, that move in a Sphere above him ; the Stars do not envy the Sun and Moon ; yet he hath many Advantages, let him not grow proud by them, above others that are below him. And these you ought to take thankful notice of, since it is both a sign and means of your Contentedness.

And, *first in general,* The Calling of a Tradesman is more *comfortable for the Body*, than divers other Callings : unless it be some of the more servile Trades, for the most part, you meet with less Toil than the poor Husband-man, and less Danger than the Souldier. There are few of you that are kept from sleep by the Aches of your Bones in daily Labour, or that will be content with the Fare or Apparel of the Country-man ; you know best

best how it is within, but one may easily see by your outside, that you have the advantage of him every way ; and therefore you may be well content.

Again ; Your Calling is more *friendly to the Mind* ; you have generally a more ingenious Education, than labouring-Persons ; and when Apprentices, you are fix'd in Families, and among Persons where you have opportunity to cultivate your Parts. In many Trades, you have much spare time, wherein by reading and converse you may accomplish your selves above the ordinary sort of Men ; not that I would incourage any of you to extravagante, or wander out of your proper place ; but therein you have room enough for the exercising of your Invention, Judgment, and other Faculties, and thereby to advance your Trades to greater Perfection, and your own Credit and Profit therewithal.

Again ; You have in your way, more *opportunity to get good*, than the poor Husbandman. For *spiritual Good*, which is the main, you are usually seated in such Places, Cities, or Towns, where God's Word is most constantly and seriously preached ; whereas many poor Husbandmen can seldom reach an edifying Sermon ; you converse among good Books, which carefully read, do convey Light and Heat into your Souls, when many poor Country-men are happy, if they can procure a *Bible*, and a *Practice of Piety*, and that's all. And then you are commonly seated among many sober and godly Neighbours, by whose sweet Company and Converse, you have much Comfort and Benefit, and so beguile the
Tedi-

Ch. 5. The Tradesman's Calling. 171

Tediouſneſs of your Pilgrimage; whereas the poor *Ruſtick* hath very few near him, that can be helpful to him. And then for *outward good things*, you have a great advantage. For if God add his Bleſſing to your Prudence and Diligence, you may arrive at a greater Eſtate, and make better Proviſion for your Poſterity, then the Countryman is ever like to do. If he can but get plain Food and Rayment, pay his Rent, and bring up his Children to read and write, and then advance them to ſome Trade among you, it is the higheſt of his Ambition; but you many times obtain a plentiful Eſtate, and prove a Credit and Succour to all your Relations.

And then, *laſtly*; You Tradeſmen have a great Opportunity to do good; which next the *beatifiſcal Viſion* is Man's greateſt Honour and Happineſs: You have opportunity to educate and inſtruct divers young ones that are committed to you, and to direct them by your Counſel and Example into the way of Piety and Vertue; whereby they may, when they ſwarm out of your Hive, carry thoſe Habits with them, which will inable them to do worthily in *Ephrata*, and be famous in *Bethlehem*. And if the Lord do bleſs you in your Employments, you are inabled to do much good both for the Church and Common-wealth. It was once the Character of a *Biſhop*, that he could not preach, but he could make Preachers by his liberal Maintenance and Education of Perſons for that Calling: So though the *Tradeſman* cannot preach, yet he can ſupport and incourage Preachers; he can ſettle a Maintenance on the poor *Piccarage* or *Chappel* where he was born; or erect

172 *The Tradesman's Calling.* Ch. 5,

a *School*, and endow it, for the Instruction of poor Men's Children in reading and writing at least; or an *Hospital* for the decrepit poor in the place of his *Nativity*; or at least, he can bestow a quantity of *Bibles*, and other good *Books*, upon those that would read them, if they had them. He can educate and prefer some or other of his poor Kindred, and perhaps make his old Parents bless God for their Relief and Assistance by him. And thanks be to God, there be many Instances of such Feats, which the *Tradesman* hath done in every Country. And these are the *Advantages* of a Tradesman's Calling in *general*, which they should thankfully acknowledg, and which should render them very well content with their Condition.

Besides, every Tradesman should study and collect the *particular Advantages* of his own Calling. If it be laborious, then it's usually more free from Cares, and less subject to Losses; if you spend your time in buying and selling only, then you have commonly more Time, and less Toil. In some Trades you are brought into great Acquaintance, with the Mysteries of Nature; in others, with the Curiosities of Art; in some, you learn to know Men, in others, Things. Now the Tradesman should muster up and survey all these Excellencies and Advantages of his Calling, both to demonstrate and to further his Contentment therein, and so should conclude, I am well if I can see it, my Calling is but too good for me.

3. This *Contentedness* is to be shewn, in a patient bearing of the Losses and Disappointments that befall

Ch. 5. *The Tradesman's Calling.* 173

befal him in his Trade. And here our *Tradesman* hath occasion for all Grace he hath : For sometimes he meets with great losses in his *Goods* themselves ; perishing either by their own Corruptibility, or by the Carelesness of his Servants ; sometimes he hath great Losses by the *Breaking* of his Chapmen or Correspondents ; and sometimes meerly by the *Providence* of God, permitting either dreadful Storms at Sea, or wicked Pirates to swallow them up. Now if God's Grace do not support his Spirits under these Losses ; he frets himself in pieces with impotent Vexation : he falls out with his Trade, with Men, yea with God himself, and enjoys nothing of what he hath left, because he is deprived of what he hath lost. He enlarges upon the Folly of Trading, he condemns all Mankind, because he finds some of them dishonest ; he extols every Man's Calling but his own ; he frets at the Providence of God ; nay, almost questions whether there be any *Providence*, because it frowns upon him ; quarrels with his Meat, his Drink, his Servants, his Wife, yea with himself ; because (forsooth) he could *not prophesy* ; he could not fore-see and fore-tell how the Seas or Men would prove : whereas by virtue of Christian Contentment, the Tradesman, tho he be not insensible of his Losses, yet he labours to digest them ; and things looking ill, he will not make them worse by his own Folly.

He considers the Uncertainty of all worldly Employments, and of all human Affairs, and that there is no sure trading, but to Heaven ; he concludes that tho he will not do it, yet God hath
fet

set Bounds to his Estate, how much will do him good, and that he takes, nor suffers others to take any way, but what he knows would do him hurt. He knows that when he bears a Loss with Chearfulness, God will the sooner make it up, than when he murmurs: He remembers that he undertook this his Calling with a supposition of such Events as these. Tho he smart and have loss by the *failing of his Neighbour*, yet he thanks God that he is not the *Bankrupt* himself, and accordingly if he find him not dishonest, extends Compassion towards him. He knows that Indebtedness belong to him, but Events belong to God, who he is sure is more careful of his good, than he is himself.

And therefore, when he hath examined his own Heart and Ways, and mourn'd for the Sins which have deserved and procured the Affliction, he satisfies himself in the Will of God, refers the matter wholly to him, and rests contented, eats and drinks, and sleeps as chearfully as before. Thinks he, if my Happiness did lie in these things, I might repine at my Losses; or, if Man's Life did consist in the abundance of what he possesses, I were in a forlorn Condition: but my Happiness is in God, he is the Strength of my Heart, and my Portion for ever: Or if my own Vices had brought me low, my Idleness or Debauchery, my Pride or Lusts, there were cause enough of Dolour and Discontent. But the Faults of others shall never make me fall out with my self. And therefore whatever *Losses* or *Disappointments* I meet with, I'll be content.

4. This Contentedness is to be exercis'd, in watching against the contrary Temptations. Those Vices which do oppose and thwart this excellent Temper. And they are,

(1.) *Ambition*, whereby you will be tempted to reach at things too high for you: When a Man's Heart is too big and too high for his Calling, he is never at ease. The Shoe is uneasy, but it is because the Foot is swell'd. This ruin'd our first Parents, and this ruins many of their Posterity. It is true, a *Tradesman* may modestly aim at a convenient Pitch, yea, so that he do it soberly and honestly, let him hopefully endeavour to attain the highest degree of Greatness attainable in his own Calling; but this Indebour so qualifed, will not make him restless and uneasy in his present Condition. He is very well, but yet hopes for better; that he may be in a better Capacity to do good, and rectify what he sees amiss in the Imploymēt. He does not, he ought not to aim only at himself herein. His greatest Ambition is to do good in the World, and to get well to Heaven.

(2.) The *Tradesman* ought to watch against *Envy*; whereby a Man hath an evil Eye at those that seem to be in a better Condition than himself. There's one, in more Credit than I; another gets far more Money than I; such and such live without Care and Pains; Riches flow in upon them; they have what Heart can wish. Sure the World is unequally divided; we are as skilful and diligent, as honest as they, but they go away with all the Wealth, and we sit down with all the Labour. See what a House, and what rich Furniture

Furniture yonder is, how they can lay up and how they can spend, how they——. And what is all this to thee? Is thine Eye evil because God's is good? A little Modesty would teach thee that he hath Wisdom to know where to bestow his Gifts. Alas he sees, that thy Neighbour's high Estate, and thy high Spirit would undo thee: he knows what's fit for him, and he knows what's fit for thee: he knows that a Competence, and Heaven at the end of it, is enough for thee, if thou be his Child, and it is too much, if thou be his Enemy: While you have more than you deserve, you need not care what God bestows upon others.

And then for those you envy, you know not the Burdens they lie under; you see their seeming Happiness, but you see not their real Miseries. You envy their brave Houses, but you see not the Cares, the Fears, and Discontents that commonly lodg within them; you are vext at the bravery of their Apparel, but you would pity them, if you knew the Diseases that are under it. Their Cares and Troubles are proportionable to their Estates, and so are their Temptations. A wise Man would not have their Estates a Year, for the Temptations they have in an Hour; Temptations to Pride, to Flesh-pleasing, to Covetousness, to Atheism: What Fuel do their Estates lay up for these Sins? And then the greatness of their Account, and the imminent danger they are in of missing Heaven at last, makes their Condition to require your Compassion, rather than your Emulation. Therefore, Be not thou afraid when one is made rich, when the Glory

Ch. 3. The Tradesman's Calling. 177

of his House is increased: For when he dieth, he shall carry nothing away; his Glory shall not descend after him: Psal. 49. 16. He that rejoices in another's Prosperity, makes it his own; he that envies at it, robs himself of what he has to no purpose.

(3.) The Tradesman ought to watch against Covetousness, as a Sin most repugnant to Contentedness, as is plain in the Scripture before mentioned, Heb. 13. 5. By Covetousness I mean here, *An unsatiable desire of Riches*; when a Man will be rich, or else thinks he cannot be happy. And this restless Desire when it is kindled in the Tradesman's Heart, perpetually torments him; and he hath no content in what he hath, for the longing he hath for more. This makes him grudge himself Conveniencies; scant his Family of Necessaries, forget the Poor, and neglect his precious Soul to get Money: grasps after the Shadow, and loses the Substance. Now what a madness is this? Do Riches make a Man more wise, more holy, more chearful, more happy any way? but only that, when they are rightly got, they more enable a Man to do good. And do you in very deed desire them for this end? why do you not then, do some good with those you have? "I take God to witness to my Conscience, (said good Mr. Tindal in the *Book of Martyrs*) I desire of God to my self no more in this World, than *That without which I cannot keep his Laws*. I know you aim at *Satisfaction*; Every Man's mind would have Satisfaction; but that will never be got by increasing your Estate, but only by abating your desires. You may as well content your selves

with a moderate, as with a vast Estate. As *Cyneas* told *Pyrrhus*, when he was boasting how he would conquer *Rome*, and then *Italy*, and then *Sicily*, and then *Carthage*; to whom *Cyneas*, And what will ye do then? O then, says he, we'll feast and be merry: Why so, says he, you may do now every whit as well, without all this Pain and Danger.

So, that Comfort and Satisfaction, which you promise to your selves after all your desired abundance, you may every whit as well receive at present. And why then should you pinch your Bodies, neglect your Souls, trouble your own House, and only inherit the Wind? For what hath *Man* of all his Labour, and of the Exercise of his Heart, wherein he hath laboured under the Sun? For all his Days are Sorrows, and his Travail Grief; yea, his Heart taketh no rest in the Night. This is also *Man*'s Eccles. 3. 22, 23. Wisdom hath said, He that loveth Silver, shall not be satisfied with Silver; nor he that loveth abundance, with Increase. And that, when Goods increase, they are increased that eat them: and what good is there to the Owners thereof, saving the beholding of them with their Eyes? Eccles. 5. 10, 11. Watch therefore carefully against this Temptation; if Riches decrease, break not thy Heart for them; if Riches increase, set not thy Heart upon them. Cheerfully make use of what you enjoy; bridle your Desires after the World; detest the motion of getting any thing indirectly; trust in God to supply you, who gives us all things liberally to enjoy, and still remember, that sincere Charity is the best method to obtain, and intail an Estate upon you and yours.

(4.) Ano

Ch. 9. The Tradesman's Calling. 179

(4.) Another *opposite* to the *Tradesman's Contentedness*, and which he must watch against, is, *Despondency and Dejection of Mind*. And this commonly seizes upon him, when *Trading is dead*. He has Goods in his Shop, but no Customers; waits diligently, and watches for some Employment, but no Money comes: Another has been at some Cost, and much Pains in his Handicraft, to prepare his Ware, but knows not how, or when to vend them; and Provision must be had, Rents must be paid; and the Pond that is always running out, and hath no Spring within, with at length be dry. And hereupon the *Tradesman's Heart* sinks: he sees, that neither his Care nor Industry avail him, things grow worse and worse, and he is not so concern'd for present Affairs, as he is solicitous for the future, what will become of him and of his Family.

Against this Temptation you must vigorously arm your selves, by acting Faith upon the Promises of God; who hath said, *I will never leave thee, nor forsake thee*; Heb. 13. 5. *That tho the Lions do lack, and suffer hunger; yet they that seek the Lord, shall not want any good thing*; Psal. 34. 10. so that if an affluence of outward things be good to you, ye shall not want it. You are to know that God hath all Men and Things in his Hands, and orders them with perfect Wisdom and Goodness: That he sometimes permits his dearest Children to come to Straits, to try their Faith, Hope, and Patience, and their Dependence on him; whereof the *Grasshopper* is an Emblem, who is represented sucking Dew and singing; I con-

tent me with this, and hope for better. You must know your Happiness consists in the Favour and Grace of God: So that, *although the Figtree shall not blossom, neither shall Fruit be in the Vine, yet you may and ought to rejoyce in the Lord, and joy in the God of your Salvation.* Withal you should consider, That this Dejection is the ready way to let in *Melancholy*, and also *Despaire*, which are miserable Companions; and which will make you a burden to your selves, and to all your Friends. Rouze up therefore your fainting Spirits. Attend still upon your Calling, make your Complaint to God, spread all your Case before him. If you knew what God can do, you would bear up. *They that know his Name, will put their trust in him, for he has never forsaken them that seek him: Psal. 9. 10.* Therefore wait on the Lord, be of good Courage, and he shall strengthen thy Heart; wait, I say, on the Lord.

(5.) Another Temptation that is opposite to this Contentedness, you must avoid, and that is *Invading other Callings*. Contentment may well consist with your utmost Diligence in your own Calling; but for a Man either to gripe (if possible) at all the Custom in his own Calling, or to accumulate two or three Callings, merely to increase his Riches, argues that Man to be far from true Sobriety and Contentedness with his own.

In some cases, indeed it may be lawful for one Person to follow two or three Trades. But there is a just necessity must compel you to it; not the greediness of the World, but a just desire to have a Livelihood, which the one in some Cases,

Ch. 5. *The Tradesman's Calling.* 181

and Places will not afford. And, 2. They must *not be inconsistent*; if the one do hinder the other, or both together distract and hinder you from other indispensable Duties, they are to be esteemed Snarcs, and to be cashier'd accordingly. The *Apostles* would not serve Tables, that is, take care about the Poor, when it hindred them in the Ministry of the Word and Prayer: *Acts 6. 4.* Yea, 3. You may not follow them, to the *prejudice of the common Good*; for you must not love your selves so, as thereby to exclude your Love to your Neighbour. Many a poor Family perhaps is sustained by the Trade, which you can live well enough without. Unless therefore you proceed with these *Cautions*, you discover a covetous Discontent in your Calling; and the wise and just God, who hath more Children besides you to provide for, will not hold you guiltless. In like manner, you must beware of *Invading any thing else*, that is proper to your Neighbour: If his *House*, or *Shop* be never so convenient and desirable for your purpose, you must neither desire nor endeavour to procure it, to his Prejudice and your Advantage: you must not only avoid any unjust, but any scandalous course to entangle your self in it. The wise God hath plac'd befo're him there, and wo to him that supplants him against God's revealed Will, that is, against Justice, Equity and Charity.

5. Lastly, The *Tradesman's Contentedness* in his Calling is shewed, in his *steady Continuance* in it, whereby, notwithstanding the Trouble, Pains, and disappointments, Losses, and Crosses he meets with, he constantly abides by it; and doth not

without sufficient cause desert it. And this was the case in the *Primitive Times*, which the *Apostle* plainly resolves in that, *1 Cor. 7. 20. Let every Man abide in the same Calling, wherein he was called.* For *Ignatius* saith, That in his time, many Christian Servants were importunate with the Church, that at her cost they might, by all means, be made free: They were sick of their present Callings. Thus many now, when they grow slothful, or meet with some Check in their Trades, are all on the spur to leave their own Callings, and betake themselves to some other, or perhaps to none at all.

But he that knows himself to be at God's disposal, and not at his own, will quiet his Mind in his present Condition, and will not budg, till God that called him to it, do call him out of it. For as he that goes to Sea, hath resolved beforehand that he must have Storms and Enemies to meet him in that Seafaring Life; so the *Tradesman* must reckon upon Discouragements and Difficulties; (such there's also in all other Callings) and must not be affrighted by them. How often have I in travelling along one side of a dirty Lane, verily thought that the other side, if I could cross over to it, was fair and even? but when with much difficulty I have cross over the Road unto it, have found it equally deep and dirty, as that I left. And even so you imagine that some other Employment would be far more convenient for you, and it looks so at a distance; but you will find it may be by too late Experience, that every Calling hath its Troubles and Inconveniences; and if you cannot live upon that wherein you have

Ch. 3. The Tradesman's Calling. 183

been educated, and the Myſteries whereof you know, it is very unlikely you ſhould make better ſhift in a way wherein you have far leſs, and perhaps no Experience at all. And therefore *Divines* do conclude that it is unſafe for any Man to change his Calling, unleſs it be occaſioned by his *Private Neceſſity*, or for the *Publick Good*, wherein alſo he will never do wiſely or piously, unleſs he proceed by the Advice of judicious and upright Perſons.

IV. And now this Section doth require ſome Application of it.

1. Here then we muſt *implead* and *reprove* the *Discontented Tradesman*: That is always either openly murmuring, or inwardly fretting at his Calling. 'Tis a great Sin.

(1.) It *displeaſes God*. When the *Iſraelites* of old were ſick of this Diſeaſe, obſerve how angry God is with them: *Exod. 16. 7, 8, 9. five times* he repeats their *Murmurings* in *three Verſes*, as we commonly repeat a thing that vexes us. It reflects upon his Wiſdom and Goodneſs. If your Apprentice ſhould be frequently murmuring, and ſhew Diſcontent in his place, would you like it well? does it not reflect upon you? So, and much more doth yours, diſpleaſe your Maſter in Heaven.

(2.) It *diſeaſes* and *diſquiets your ſelves*; good doth you none, but hurt every way. The Bullock that is uncuſtomed to the Yoke, plucks his Neck this and that way, and frets himſelf; but this only makes his Shoulders forer, and unable to bear it: So Diſcontent only makes your Burden

heavier. And why should you disquiet your selves in vain? Why should you overlook so many Mercies which you have, or have had, and pore only upon some few Inconveniencies?

(3.) It *gratifies the Devil*. It encourages that Tempter to tempt you: That wicked and discontented Spirit watches these Opportunities to tempt you, either to take some indirect Courses for your Redress, or to ferment you with an Hatred to God, and possibly to drill you on to Self-Destruction: for he is a Murderer from the beginning. It must therefore be an odious Sin, that so highly offends God, that so gratifies the Devil, and that doth so much mischief to your own selves.

2. Be *exhorted* then to *rest content in your Calling*. Three things will further you herein.

(1.) *Faith*, whereby to believe God's Word, which hath said, *All things work together for good, to them that love God*: Rom. 8. 28. To believe his *Providence*, so that all Events in the World are wisely govern'd; and that, *All the Paths of the Lord are Mercy and Truth* (mark it, *Mercy and Truth*) *to them that keep his Covenant*: Psal. 25. 10. So that as he can do a Sinner no wrong, so he cannot do his Child any harm. *Faith*, I say, to appropriate *God*, and then you have all things, when you have Him that hath all things. They that have not God, patch a sort of Content out of the Creature; one Creature contributes one thing towards it, and another Creature contributes another; now if any one part be away, any one String out of Tune, the Music is spoiled; all the rest cannot fill up that Defect.

and therefore it is a vain attempt to seek Satisfaction in them: But as *Jacob* said to *Esau*, *I have all*; and having God, so he had. And then *Faith*, whereby to believe Eternity, that there is another endless World, where there will be no Defect, no Grievance, no Cares nor Fears for ever.

(2.) *Humility* will greatly further you herein, For Discontent is usually a brat of Pride: *Ezek.* 28. 5. *By thy great Wisdom, and by thy Traffick hast thou increased thy Riches, and thine Heart is lifted up because of thy Riches*: But the humble Man concludes, *I am nothing, I deserve nothing, I am worse than nothing*; if I can live, that have forfeited my Life, it is very fair. They that have most, do but live, they have but Food and Raiment, and so have I. This startled that great Prince, *Lewis* the 11th of *France*, who coming incognito to discourse his Turnspit, and to question him what he got in his Imployment, had this Answer: Says he, *I get as much as the King, for the King has but his Life, and so have I; God feeds the King, and the King feeds me.*

3. *Prayer* is another means: Seek his Grace, seek his Counsel: If your Contentment be of the right kind, it is won by Prayer. Interrupt your disquieted Thoughts, and compose your Heart to Prayer. So *David* in his Dejections, and he sped accordingly. Recount to him your Difficulties and Discouragements, and be sure then God will either make you fit for your Calling, or provide a Calling fit for you. And so much for the fifth Requisite.

SECT. 6.

Of Religiousness in a Trade.

THE Sixth Requisite for a Tradesman in his Calling is *Religiousness*, or true *Piety* and *Godliness*. This compleats him, this crowns him. Here,

I. I shall shew the *Nature* of it.

II. The *Inducements* unto it.

III. The *Exercise* of it.

IV. The *Use* and *Application*.

I. For the *Nature* of it. I do not consider it in this place in its utmost Latitude, for so it comprehends all the before-mentioned Duties. It teaches a Man to be *wise, diligent, just, true, and contented*; but here it denotes only a Man's Behaviour towards God; and we may describe it to be, *A due respect to God in Heart and Life*. The Scripture in the Old Testament describes it by *walking with God*: Gen. 6. 9. *And Noah was a just Man, and perfect in his Generation; and Noah walked with God*: He was not only just and exact towards Men, but also *he walked with God*; that is, he lived in that Reverence and Respect to God, as if God had walked with him upon Earth;

Earth; or, as if he had lived and walked with God in Heaven. In the *New Testament* it is called a *walking in the Spirit*; Gal. 5. 25. *If we live in the Spirit, let us also walk in the Spirit*: that is, if we (or since we) live a Spiritual Life, if we have a distinct Principle of Life, besides that of Nature; let us walk by the *Quickning and Conduct* of that good Spirit; as on the contrary, to *walk after the Flesh*, is to be acted and guided by the Motions of our carnal Concupiscence. And we find, that the Grace of God which bringeth Salvation, teaches us to live not only *soberly*, and *righteously*, but also *godly in this present World*; Tit. 2. 12. So that it is not enough for a Tradesman, that he be discreet and just, &c. as before; but if he design to be a happy Man here or hereafter, he must be a religious Man, an holy Man, and that both in Heart and Life.

II. And for *Inducements* hereunto:

1. *Nature teacheth it*. Religion is as natural to Man as Reason: It is a Principle so firmly fix'd in the Soul of Man, that he can scarce possibly raze it thence. And tho some barbarous Nations, have mist of the true God; yet there are none so savage, but that a Sense of Religion cleaves to them. *Cicero* an *Heathen*, could say, *Nulla est gens tam fera, nemo omnium tam immanis, cujus mentem non imbuerit Deorum timor*. So that he must devest himself of Humanity, that denies the Obligation of Religion. It is this that doth most clearly distinguish Men from Beasts, who have some shadow, some approaches to Reason, but

but they are utter Strangers to any thing of Religion. It's true, *Education* doth cherish and ripen these natural Notions; but if we could conceive a Man to be brought up from his Infancy, without any Society or Instruction from others; he would no sooner reflect upon himself, and imploy his Faculties, but he would be sensible of a Power above him, and of a deep Respect thereunto. So that this is no precarious Business, we need not to enlarge at all, when we propound Religion to a rational Creature: He must be a *Brute* that denies it. Now if all Mankind agree to it, the *Tradesman* must not think that he is exempt from it, whom we must suppose to be somewhat refin'd from the Dregs of Mankind.

2. *The Scripture teacheth it.* It is the great design of the *Scripture*, to make Men Religious, And to this end, the Holy Ghost doth therein lay down the clearest *Rules*, propound the most excellent *Examples*, produce the strongest *Arguments*, and provide the most effectual *Means* and *Helpes*, that the Wisdom of God could devise, or the Heart of Man desire. And as Piety and Religion is there urged upon all Men in general; so also it is prest upon Men, as they are distinguished by their particular Callings. So 1 Cor. 7. 24. *Brethren, let every Man wherein he is called, therein abide with God.* Mark, let him *abide with God*; that is, cleaving to God still, to whom by his religious Allegiance he is obliged: Or, not imagining but that he may be godly in it: Or *with God*, as if God look'd at him, and at his Carriage in his Place: Also *with God*,
that

Ch. 5. The Tradesman's Calling. 189

that is, in a godly manner, looking at him and walking with him. So that this Text which must needs include the *Tradesman*, doth lay an unquestionable Obligation upon you, to add to your *Vertue Godliness*. Hereupon it is that the *Scripture* checks those severely that say, *To day, or to morrow we will go into such a City, and continue there a Year, and buy, and sell, and get Gain*: Jam. 4. 13. without taking due notice of God. These are some of those Words by which you may be saved, and by which you must be judged at the last day.

3. Reason teacheth it. For,
(1.) Religion is the truest *Wisdom*: When that wisest of Men, *Solomon*, had search'd in vain to find out an *Happiness* for Man, in all the Honour, Riches, and Pleasures which the World could afford, (and what can the Man do, that cometh after the King?) he concludes the whole matter in these words, *Eccles. 12. 13. Fear God, and keep his Commandments; for this is the end of Man*. This is his real *Wisdom*, this is his grand *Duty*, this is his only *Happiness*. For indeed there is nothing doth so conduce to our *Happiness* in this World, as true Religion. It is the most certain way to *Health*, to *Safety*, to *Plenty*, to true *Pleasure*, and to true *Honour*. Nothing doth so much perfect, and regulate the Faculties of the Soul, nor crown it with that Peace and Tranquillity, as the Fear of God and true Piety; and then it's plain, that it and it only leads us to the Fruition of *Eternal Happiness* both in Soul and Body: Therefore unto Man he said, Behold, the Fear of the Lord, that is *Wisdom*,
and

190 *The Tradesman's Calling.* Ch. 3.

and to depart from Evil, is Understanding: Job 18. 28. And therefore let every *Tradesman* be truly Religious.

(2.) There is the *biggest Equity* in it: And that upon the account of all the Favours and Blessings which you have receiv'd from God, and which you now possess. Did not that God (whose Fear and Service we are now perswading) place you in these your Callings? Did not he preserve you in your Apprentisships from many Dangers, Diseases, and Temptations? Hath not he supported you in your *Trades*, when many that had better Foundations have bin ruin'd? Hath not he given you all that Estate ye have? and if that be too little, is not he ready to give you such and such things? Hath not he pluck'd you out of divers Dangers, Pains, Diseases, and kept you alive, when some of your Neighbours round about you are hid in the Grave? Besides the great things which he hath done for your Souls and for your Families. Now for all this, what doth the Lord your God require of you? *Only fear the Lord, and serve him in Truth with all your Heart, considering what great things he hath done for you: 1 Sam. 12. 24.* So that in point of *Gratitude*, it behoves the *Tradesman* to be truly Religious.

(3.) There is the *foundest Comfort* in it. There is, it's true, a kind of Pleasure in sinful Ways, which bewitches those that follow them; but as it cannot affect the whole Soul, for there is Conscience in the most profligate, which as it is vexed in them, in the midst of their Follies, and consequently their Satisfaction cannot be intire;

so it leaves a Sting which is both *insupportable*, and *unsufferable*; and when all is done, this Pleasure is mortal, and commonly is but momentary; it is but like the *crackling of Thorns under a Foot*, which makes a great noise, but is soon extinguished. But now Religion as it doth permit to you all innocent Pleasures, you may have an equal Liberty with others, to all that is worth the having in them; so it fills the Soul and entertains all the Faculties thereof, with those Delights, that are most congruous to them, and also seasons it with the sweet review of an holy Life. The Fear of the Lord is clean, *rejoycing the Heart*. It affords Laughter without a Sting, Mirth without a Reckoning. It will support and comfort you under your Losses, and give you Songs in the Night, while others are eaten up with their Cares, or wallowing in their Puddle. And therefore it is your real Interest to be truly Religious.

(4.) There is the greatest Necessity of it. Our wise and blessed Saviour told *Martha*, Luke 10. 42. *Thou art careful, and troubled about many things; but one thing is needful*, which you see was the business of Religion; hearing the words of Eternal Life. For as sure as you have mortal Bodies, so sure it is, that you have immortal Souls; and as sure as there is (you see) a visible World with respect to the Body, so certain is it, that there is an invisible World for the invisible Soul. Now if you must needs care and labour to sustain the Body, and it is your common cry, *Rent must be paid, Bread must be had*; so let me oppose, our *must* against yours, God

God *must* needs be serv'd, the Soul *must* needs be saved; and in order to it, Knowledge *must* needs be got; Sin *must* needs be pardon'd and mortified, a new Heart *must* be procured, and a new Life led; and here's Religion.

Yea it is necessary for the procuring a Blessing upon all your Affairs; for *Godliness is profitable to all things, having the Promise of the Life that now is*; 1 Tim. 4. 8. If you will truly serve him, he will certainly bless you. He will establish the Work of your Hands upon you, yea he will establish it, if you earnestly seek it: *Psal. 90. 17. All that he doeth shall prosper*; *Psal. 1. 3. Survey the Book of God*, and you will generally find, when the Kings were most religious, they were then most prosperous; 2 Chron. 26. 5. *And as long as Uzziah sought the Lord, the Lord made him to prosper*. See the whole 112th Psalm. Indeed one may prosper by other Courses, but that Gain is clear Loss, and the Prosperity of such Fools shall destroy them. And you should do well to consider, whether many of your Losses, and Crosses, and Decays be not the just Punishment of your Neglects in Religion. For when the People of God of old neglected God's Service; *Hag. 1. 6. He that earned Wages, earned Wages to put into a Bag with Holes*. God can easily blast your most effectual Endeavours about this Life, if you be negligent about the things of a better, and you may come to lose two Worlds, for want of one Religious Heart.

Object. 1. It may be you will object the Difficulty of Religion, that the Lessons of it are too hard, and that the way to Heaven is too narrow for you.

Ch. 5. *The Tradesman's Calling.* 193

Ans. But I answer. There is nothing so hard in Religion, but the Grace of God will make it easy. Your Trades seemed very hard at first, but now you find them easy enough. As a new Suit of Cloaths pincheth you a little at first, but in a few days they are easie enough; so being a while habituated to a godly Course, the Difficulty will vanish, and the Suavity will abide. To live in Idleness and perish for hunger, looks easy; but who will therefore chuse it? No, you'll work, and sweat, and die with Labour, rather than live in want. And why should Difficulties in Religion only fright you? But if you will believe God, you must acknowledg, that *his Yoke is easy, and his Burden is light*; that *his ways are ways of Pleasantness, and all his Paths are Peace*. Or, if you will credit those that have tried them, they will unanimously avouch, that there is more Comfort in the Hardships of Religion, than in the Pleasures of Sin. But what do we dispute about Difficulty, when *Necessity* is in the case; you must be holy now, or miserable for ever: and you that cry, how *hard* a thing it is to get into *Heaven*, will find it an *harder* matter to get out of *Hell*.

Object. 2. O but (you *object*) it will be *prejudicial to us*. It will take up our Time, hinder us in Business, and cut off some ways of Gain, which now we live by. We would gladly read such a good Book, go and confer with a good Minister, but we have not time for these things.

Ans. This is but the old Song, when *Israel* should go to sacrifice, than *Pharaoh* calls to work. But 'tis a meer Evasion, how much time do many

of you squander away in sleeping, eating, smoaking, and visiting? You can stay with any body, but with God; and can find time for any thing, but the saving of your Souls. How busy soever you are, your Work on Earth will be done best, when your Work in Heaven is done first. You would not like it, that your *Apprentice* should tell you, he could not do your Business, because he had some Business of his own to do. You are the Lord's, and your time is his, and to postpone his Work for any thing else, is a far greater Affront to him. And tho the Fear of God may check you in your indirect ways of Gain, yet it will make you treble amends, by drawing down a Blessing on your well-gotten Estate, and entayling it on your Posterity.

Object. 3. But I shall be *singular* herein. I see few that make any business of Religion, and why should I be alone?

Ans. You are ignorant and uncharitable in so saying. There are hundreds, tho you know it not, that make Religion their great Business; that both trade more, and read, and pray more than you: but they do not stand praying in the Street, nor expose their Piety to all Mens view. And then, there is a *sober Singularity* and a *superstitious*. To be hypocritically or superstitiously singular is not more abominable, than a Scriptural Preciseness is necessary. No doubt, the wicked *Sodomites* laid this often in the Teeth of *Lot*, when his Life and Way ran counter to theirs; ay, he is an Hypocrite, I warrant him; he is wiser than all his Neighbours! his very *Sons in Law* minded him not: and how did the ungodly Crew

Crew about *Zoar* in all probability triumph at his fall in the Cave? Yes, here's one of your Religious Men, that seem'd to be mightily grieved at the Wickedness of *Sodom*, but trace him into private, he lies with his own Daughters. They are all such, I warrant you, precise and severe to others, but loose enough themselves. And the wise God doth sometimes permit some of his own Children to fall, that those who seek occasions, may find occasion to stumble at true Godliness, and be hardened in their own Wickedness. For no body makes such wretched Constructions and Inferences, but such as are already bent to be wicked. And for all the sad Fall of *Lot*, yet his Singularity in *Sodom* was no Crime. As it is better to walk alone in the Field, than to be accompanied with a Croud to *Tyburn*: so it is better to go towards Heaven with a few, than with a multitude to Hell.

Object. 4. Yea, but there may be *Danger* in it. A serious course will expose me to Scorn at least, and perhaps to greater Troubles: I love to be quiet, and to keep out of harms way.

Ans. But did *Jesus Christ*, or his *Apostles*, or the *Primitive Christians* stand upon this? Are Men, who at most can but ruin and kill thee, more to be dreaded than God, who, if thou livest not in his Fear, can and most certainly will damn thee? Is the Fire of Hell cooler than one of Faggots? Do not imagine it. However, practise thou first all that Religion, that may safely be done within doors, and then we'll discourse further about the rest. Hath not God

said, *Trust in the Lord, and do good, so shalt thou dwell in the Land, and verily thou shalt be fed:* Psal. 37. 3. Hath not he said, *Who is he that will harm you, if ye be followers of that which is good?* 1 Pet. 3. 13. It would be a sad Brand upon the Age, if it were any crime among Christians to be a Christian: and we press you to be nothing else. No, no, these are but the Sluggards Excuses; Prov. 26. 13. *There is a Lion in the way, a Lion in the Streets.* But assure your selves, that those who dread a *Lion* in the way to Heaven, will meet with a worse *Lion* in the way to Hell.

Object. 5. Yes, but you say, This is *needless* for us, for this is the Work and Care of *Ministers*; what do we support them for, but to manage these matters for us, and it is sufficient for us to mind our Business?

Answ. I have evinc'd the necessity of being truly pious before. Certainly the *End* is needful, the great End of Man, which is to be happy for ever: if it be indifferent whether you be saved or lost, nothing is necessary. And the *means* is equally necessary: for there is no taking of Heaven without Violence. Inquire concerning the Sufferings of Christ, were they needful? and doth not that require your Care, which required his Blood? Ask all the *Saints* of God, were your Prayers, and Tears, and Diligence needless? The Apostle *Paul* said, *This one thing I do, &c.* Phil. 3. 13. as tho he intended nothing else, and is it come now to be needless?

And then; as to *God's Ministers*; *Wo to us*, if we preach not the Gospel, but we cannot do your Work: we can execute our Commission, but we cannot

Ch. 5. *The Tradesman's Calling.* 197

cannot change your Hearts: It is needful for us to open the Doctrine of Salvation; and it is needful for you to imbrace it. It is needful for us to give Vertue and Vice, Godliness and Ungodliness, their true Colours, and to describe to you Heaven and Hell; but it is needful for you to fall to practise. God is our witness, we chuse the fittest *Texts* we can find, we produce the plainest *Scripture*, the strongest *Arguments*, the foundest *Directions* that we can; but if you do not concur to the saving of your own Souls, all our Labour is lost, and you are lost. We are not satisfied with your Approbation or Applause, we long for your Amendment; we wait to know what good Answer we may return to him that sent us. It grieves us not to see you so diligent, so just, so rich; but that you seek the Kingdom of God with the least Care, and in the last place; that you neglect the Substance for Accidents, for Shadows: We would have your Credit to be good in Heaven; we would have you to be rich towards God.

III. And so I come to the *third* thing under this *Head*, which is to shew wherein the *Practise* of this Godliness lies in the *Tradesman's* way. And that is;

1. *In maintaining a Religious Frame of Heart.* There is the Fountain, there's the Root that must feed all the Branches of a Religious Life. In vain will ye rectify some Disorders in your Actions, unless ye begin your Reformation at the Heart: *Make the Tree good, and the Fruit will be*

be good. Your great Care must be to get, and keep an holy Heart; that is,

(1.) An Heart bent against Sin; for any allowed Sin will be a continual Thorn in your Consciences, and a Canker in your Estates. You know who said, *I also was upright before him, and I kept my self from my Iniquity;* Psal. 18: 23. Consider therefore what Sin it is, to which you are most easily inclin'd, what Sin you find hardest to resist, what Sin you are lothest to leave, what Sin star'd you in the Face in your last Sickness, what Sin your Consciences do pitch upon when the Hue and Cry is sent out in the Ministry of the Word, and what Sin you would most carefully conceal, or at least excuse, (they are excellent Mr. Bolton's Marks) And set your selves against that Sin; for that's the Sin that threatens your utter ruine. It may be conquered, it may be mortified, and you will have more Comfort in its Overthrow, than ever you had in its Tyranny. And,

(2.) You must have your Heart set upon that which is good. Abhor that which is evil, but that's not enough, you must also cleave to that which is good; Rom. 12. 9. You must set your Affections on things above, not on things on the Earth; Coloss. 3. 2. When the Soul leans thus the right way; you will be ready to every good Work, it will be a marvellous Advantage to you upon every occasion. How often might you have opportunities to meditate or pray, or to reprove a Fault, which you will lose for want of an honest frame of Heart. And this is a thing too much neglected; People think it sufficient to observe their Words and Actions, but few do mind the Temper and Frame

Ch. 5. *The Tradesman's Calling.* 199

of their Souls, as they ought. *Our Conversation, saith the Apostle, is in Heaven.* We are Citizens of another and better City, and we must be always driving a Trade there. No sight to such a Soul, like a Throne in the Clouds: No Musick like the Arch-Angel's Trumpet; no Song like, *Awake ye Dead, and come to Judgment.*

2. *The Tradesman's Religion* lies in the *due Exercise of Faith*: Without this you can no way please God in your Calling. If you have not a Ground, and an Heart to believe, that your Calling is pleasing to God, every step you take in it, is guilty. Hereby you believe that there is a Divine Providence, which governs all Men, and all their Actions; which will quiet you in all Events whatsoever. When others fret and fume under their Losses, or swell and stroke themselves in their Success; this will discern the Hand of God both in giving and taking away, and so quiet and fix the Soul aright: *Thou wilt keep him in perfect Peace whose Heart is stayed on thee, because he trusteth in thee: Isa. 26. 3.* Hereby you will be able to live upon God's Promises for outward Supplies, and will be encouraged to use the means to obtain them; yea, when the Providence of God seems to contradict his Promises, when all things seem to conspire against you, by Faith you will see a *Bow in the Cloud*, God's Promise and Covenant to do you good by all: *2 Sam. 23.*

5. *Altho my House be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things and sure: for this is all my Salvation, and all my Desire, altho he make it not to grow: Whereas if ye only depend upon Second Causes, you shall see what*

you may expect: Jer. 17. 5. *Cursed is the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord:* When a Man works and cares so as if he had no need of God, *he shall be like the Heath in the Desert, and shall not see when good cometh,* as it follows there. He that trusts in Man, makes him God; he that distrusts God, makes him Man,

This Faith will free you from that *Anxiety*, which torments carnal Men; who have perhaps the greatest part of their Estate floating upon the Sea, and therefore can scarce eat, or drink, or sleep by reason of their unworthy Fears. Now Faith depends upon God, *is not afraid of evil Tidings: for his Heart is fixed, trusting in the Lord;* Psal. 112. 7. *I'll do my Duty, and let God do his Will.* And then for *Spiritual Mercies*, which the *Tradesman* hath daily need of, Faith is all in all. What's the Scripture, or God, or Christ, without Faith? How shall he obtain Mercy and Pardon, or find Grace and Comfort in time of need, without Faith? In a word, the Christian Tradesman must *live by Faith, and breath by Prayer.*

3. The *Tradesman's Religion* is to be exercised *In the right Performance of Religious Worship.* For the same Light of *Nature, Scripture, and Reason*, which prove there is a *God*, do with equal strength evince that he is to be *worshipped.* He that doubts of this, disputes against Principles. The Tradesman is obliged to this, as well as other Men. How can he be said to *abide with God* in his Calling, that comes not near him. By Prayer we approach to God, and by his Word he comes near to us. The Tradesman must know that he hath
two

two *Landlords*, one on Earth, and another in Heaven; that he holds his House and Shop of Man, but he holds his Health and Life of God: to whom a due Rent of Prayer and Praises must be daily paid. Rouze up your selves therefore in the Morning, and lay the Scripture next your Hearts, read some part of it with Understanding and Application; and then kneel you down, and lift up your Hearts to God in sincere and serious Prayer.

And at the *fittest hour*, but the sooner the better, let you whole Family come together, (unless any be unavoidably hindred) and there let a Psalm and a Chapter be read, and then joyn together in Prayer: And the like course hold at Night, withal remembring to sing the Praises of God, and let no Company or Business (unless of present necessity) tempt you, either to omit these Duties, or to do them unseasonably. Reckon that Almighty God is staying for you at your due hours, and will not excuse your neglect, unless you can conclude in your Conscience, that he himself by his Providence with-holds you. Do you think in earnest, that when your Family at eleven or twelve of the Clock at Night, are some of them in Bed, and the rest half asleep, it will satisfy an all-seeing God to hear you excusing your selves with a story of such Company that held you, or such unseasonable Recreation kept you from his Service; or any other Business which might have been dispatched, or deferred to another time. *Say not*, that ye want time for this Work, for a Man must have time to eat and sleep, and pray, whatever other Business stays.

And

And all this excellent Work needs not go away with an hours time in the whole day ; for it is not the length, but strength of Devotion that carries it with God. Be but serious and sincere, God will accept a little from you, that have not time for more.

Plead not your Weariness in your Calling, that you are quite tir'd before Night, (remember you cannot plead this in the Morning) that you have no Strength nor Spirits left you. For immoderate Labour may be sinful as well as immoderate Meat or Drink. God requires no more, nor accepts, nor will bless such toiling as is inconsistent with the Ability of your Bodies, or the good of your Souls. You should Reason thus with your selves, Have I taken pains all day for a little Money, and shall not I strain my self a little at night for Pardon and Grace? If I have tir'd my Legs about the Earth, shall I not weary my Knees to get to Heaven? If I have wearied my Arms to get a Living here, shall I not stretch out my Hands to get a Crown hereafter? O if you had but a spark of Zeal, you would answer your selves. Zeal revives the languishing Spirits, infuses new Spirits, makes a Man all Spirit for a time. This in a false Religion will raise up a Man to his Orisons at Midnight, will send him some hundreds of Miles on Pilgrimage, &c. It's true, it works more languidly in a true Religion ; Men swim faster down than up the Stream ; yet when a Man considers, that the success of his Affairs depends upon God, and that he cannot keep Friendship with him, if he hold not Correspondence ; and that most certainly he
can

can and will make the Tradesman amends by the Years end, for every minute that he sincerely devotes to his Service: This should bear down all Difficulty, and oblige him to the constant Worship of God.

4. The Tradesman's Religion is exercised, in observing a right Rule and End in all his worldly Affairs. And here he guides not his Behaviour by the Example of others, nor of his Master that stand before him, nor by the current of his particular Humour, Appetite, or Interest, but by the holy Word of God, and such Dictates of sound Reason that are agreeable therunto. You must not conclude, thus and thus I'll do, for so do others, or so did my Master before me, or it is my Humour, or it is for my Interest: but what saith Moses and the Prophets? what saith Christ and his Apostles? and what would they do, if they were in my place? and this must be your Rule. And in case of doubt and difficulty you must consult the wise and honest, and so be determin'd. They asked Counsel of Abel, and ended the matter; 2 Sam. 20. 18. And this Care and Pains before, is much better than to wound your Conscience, and give ill Example to others: He that doth Truth, cometh to the Light, that his Deeds may be made manifest, that they are wrought in God: Joh. 3. 21. Your Deeds must be wrought in God.

And Religion must teach you the like care in the End which you should aim at in all your Business; which should be to please and glorify God. For none of us (Christians) liveth to himself, and no Man dieth to himself; and indeed, he that liveth to himself, will be likely to die to himself. But whether

104 The Tradesman's Calling. Ch. 5.

whether we live, we live unto the Lord: Rom. 14. 7. This is Man's greatest Duty, this is his highest Priviledg. We reckon it a great Honour to that *Nobleman*, that shall put the *Crown* upon the Head of a *King*: O how much greater is it, to put the *Crown* of *Glory* upon *God's*! But of this before. Only you may ask, May not a Man aim at *Riches* by his Calling, that he may have *Ease* in his old Age, &c. *Ans.* An End is *subordinate*, or *ultimate*; a *next* end, or a *last* end. You may design to get an *Estate*, but not meerly for your own sake, but chiefly for *God's* sake; not so much that ye may live at ease, but that ye may do good thereby. A Man may desire a good *Horse*, or a good *Boat* to carry him to his *Friend*. Every step of a *Religious Tradesman*, being trac'd to the utmost, ends at *God*. He would not care for himself; but that he may be of use to glorify *God*.

The *Tradesman's Piety* is shewed, In spiritualizing his Calling. There is in every Calling a *Temporal* and a *Spiritual* respect. The *outside* of them is the *Object* of *Sense*; a brutish Man may comprehend that, and get his *Living* by it; but there is an *inside*, which only the gracious *Eye* can read. There is scarce any thing which you trade in, but a *Religious Heart* may learn something of *God* out of it. And this (surely) is one end of *Similes* and *Comparisons*, so frequent in the *Bible*, not only that *God* may come down by them to us, but that we may by them ascend unto him; he hath translated the *World* into the *Scripture*, that we may think of the *Scripture* in the *World*. This is the safest and richest Chymistry,

Ch. 5. The Tradesman's Calling. 205

mistry, whereby you may extract the purest Spirits out of the grossest Bodies. As the *Bee* can gather Honey out of every Flower, yea, out of the very Weeds; so may and should the Religious *Tradesman* gather some Spiritual Lessons, out of his temporal Wares and Imployments. Thus the *Merchant* may learn something from *Mat.* 13. 45. And all that *buy and sell* from *Mat.* 25. 16. and *Luk.* 29. 15. The *Writer* from *Psal.* 45. 1. They that work in *Wooll* from *Isa.* 1. 18. and *Psal.* 147. 16. The *Apothecary* from *Eccles.* 10. 1. The *Carpenter* from *Isa.* 10. 15. and *Zech.* 1. 20. The *Founder* from *Jer.* 8. 29. The *Refiner* from *Mal.* 3. 2, 3. The *Baker* from *Hos.* 7. 4, 6. The *Fisher* from *Jer.* 16. 16. and *Mat.* 4. 19. The *Weaver* from *Job* 7. 6. The *Potter* from *Isa.* 6. 8. and *Jer.* 18. And I think these are all the Trades expressly mention'd in Scripture, by which the *Holy Ghost* directeth us to spiritual things.

There are also mention'd the *Goldsmiths*, *Neb.* 3. 8. The *Silversmiths*, *Acts* 19. 24. The *Spice-Merchants*, *1 King.* 10. 15. The *Masons*, *1 Kings* 12. 12. The *Mariners*, *Ezek.* 27. 9. The *Cal-kers*, *Ezek.* 27. 9. The workers in *fine Linnen*, *1 Chron.* 4. 21. The workers in *Needle-work*, *Exod.* 26. 36. The *Smiths*, *Isa.* 54. 16. The *Ingravers*, and the *Imbroiderers*, *Exod.* 35. 35. The *Tent-makers*, *Acts* 18. 3. The *Tanner*, *Acts* 9. 43. The *Copper-smith*, *2 Tim.* 4. 14. The *Cook*, *1 Sam.* 8. 13. The *Barber*, *Ezek.* 5. 1. The *Fuller*, *Mark* 9. 3. In general, the *Chapmen*, *2 Chron.* 9. 14. and the *Cunning Artificers*, *Isa.* 3. 3. And those are (as far I can find) all the Trades mention'd in the Scripture. But as it is said, *Isa.* 28. 26.

concer-

concerning the plain Husband-man; *His God doth instruct him to Discretion, and doth teach him; It will the Spirit of God teach the ingenious Tradesman to learn spiritual Lessons from his Temporal Calling.* An ingenious *Head* indeed is a great help herein, but an heavenly *Heart* is all in all. This inspir'd our blessed *Saviour* to make a Sermon out of a *Vine*, *Joh. 15. 1.* and to raise Instruction from a barren *Fig-tree*. As we see on the contrary, how wickedly witty a naughty Man will be, to collect base and sinful matter out of the Objects that come before him, and turn all to Poison; surely it is as possible, and much more noble, to extract the Gold, than the Dross. Do but keep open the Eye of Faith to see Invisibles, pray for Skill, and fall to Practise, and it will come. The Profit will ballance the Pains. He that turns Earth into Heaven, hath an Heaven upon Earth.

6. This Religion will teach the *Tradesman*, To observe the *Christian Sabbath* in a holy manner. Indeed this is one of the first things that God's Grace reforms in a serious Christian. No sooner doth he begin to look towards Heaven in sober Sadness, but he begins to value, and use the *Lord's-day* in another manner than before: Hence, *Ezek. 20. 12.* *I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them.* Remember the Sabbath before it comes: And, if possibly you can, dismiss your Affairs a little the sooner the day before, that you may have time over night, to reflect on your Works the Week past, as God did on his at the six days end, and to bewail your Sins therein;

Ch. 5. *The Tradesman's Calling.* 207

in; that you may have time to consider, what *Mercies* you have to acknowledg, and what *Blessings* to beg on the Day following; that you may solemnly *renounce* all your Sins, and wholly *dismiss* all your worldly Business, and the thoughts thereof, till the Sabbath be past. Let not the Guilt, nor the Love of any one Sin enter with you into the holy Ground; but *wash you Hands in Innocence, and so compass the Altar of God.*

And tho upon that holy Day you may be innocently chearful, and rejoyce in the Blessings of God; yet you should not only abstain from any vile Thoughts or Words, but even from vain and fruitless ones: Isa. 58. 13. *Thou shalt call the Sabbath a Delight, the Holy of the Lord, Honourable, and shalt honour him, not doing thine own Wayes, nor finding thine own Pleasure, nor speaking thine own Words.* Yea, your Hearts must rise against all unfit Discourse, and with a Christian Dexterity, endeavour to carry the Stream of such Discourse another way. Be not ashamed to speak of God and Heaven, since ungodly Men have the Impudence to speak of Wickedness. See that ye rise early, and work hard that day in your heavenly Trade; that so you may be able at night to give as clear an account of what you have gotten, as you can on other days.

Let no worldly Business be contrived or mention'd or done that Day, which might have been done before, or may be done after without plain prejudice. It was the Men of *Tyre that sold their Wares on the Sabbath*, whom *Nehemiah* repress, Neh. 13. 16, 20, 21. and command your Families from stragling, or foolish Sports that day: beware

beware how you give them Liberty that Day, because you can best spare them, to see their Friends, or to be out of your sight ; for that Day, and that Way, multitudes of them are undone ; but let them spend that Day in God's House, and in your own. Examine them of the state of their Souls, of their Proficiency that Day, and seriously catechize the younger sort in the Principles of Religion. O let not your Childrens Souls be neglected, while you pamper and deck their Bodies ; but show them the evil of Sin, and the beauty of Holiness ; convince them of their woful State by Nature, and mind them of the Vow which they are under in their *Baptism* ; let them see you in the Pangs of Travel for them, till Christ be form'd in them : you have time for this upon this Day ; and you are bound in Equity and Piety, to recover them out of that Condition, into which you have brought them : put good *Books* into their Hands, and talk with them about *Regeneration*, and explain the *Catechism* to them ; that, being well grounded in the Principles of Religion, they may rationally imbrace the Practice of it.

And then for your Servants, both Apprentices and others : Do you think it is sufficient, that they do your Work faithfully ? Have not they most precious Souls ? and have not you the charge of them ? can you find in your Hearts to suffer them to live, and for ought you know die, in a State of Ignorance and Unregeneracy ? Where are your Bowels of Compassion ? Alas you should have the same care of their Souls, as you have of your own Children ! You allow to your

Beasts

Ch. 5. The Tradesman's Calling. 209

Beasts Food and Lodging for their Work, and will you treat *Christians* no otherwise? on this day you have time, if you have but Hearts, to call them to you, and to enquire into their Spiritual Condition: and never to give them rest, until you have (with God's help) cur'd their Ignorance and Vices, or find them incurable. Lose not therefore a minute of that precious Time, make it as long a day as any of the rest; and when it is done, long for another Sabbath. And heartily bless the Lord, that he hath given you such a merciful Release from the Labours of your Body, and the Cares of your Mind; and withal blest you with a Market-day for your Souls. I say, bless him, and let the Voice of Praise and singing Psalms be heard in the Righteous Man's Dwellings. A joyful Sabbath is the Suburbs of Heaven.

7. This Religion will oblige the *Tradesman* to the practice of *constant Watchfulness*. Which is a continual care to please God in your *Thoughts*, *Words*, and *Actions*, and that you offend him not in any of them. And herein lies much of the Essence and Life of Practical Religion; as preventive Physick is much better than curing, and Obedience better than Sacrifice. For they that have such sinful Hearts within them, and such a wicked World, and malicious Devil without them, had need to watch, as well as pray against Temptation. Above all keeping, *keep the Heart*; *Prov. 4. 23.* quench the first Sparks of Sin there; O quench them quickly! and know, that as Light only excludes Darknes, so it is impossible to keep out bad Thoughts, without the Prevalence

of good ones. Watch over your *Words*, and consider what, and how, and why you speak; and endeavour not only to speak what is lawful, but what is useful; remember that *Words* are like *Arrows*, when once out, you know not where they may light; especially be careful of them before your *Children*. And for your *Actions*, take a wise Man's Counsel, *Prov. 4. 26. Ponder the Path of thy Feet, and let all thy Ways be established.*

And especially watch against the *Temptations* of your particular Calling; for every Trade hath some particular Snare, as every Constitution hath some particular Sin, and it is the Wisdom of a Man to keep constant Watch against it. But the *Temptations* that are most common to all Trades, are either *Debauchery* on the one hand, or *Worldliness* on the other. Your greatest Temptation to the former, besides what is common to you with other Men, is the obliging of your Customers or Chapmen; when to get or keep them, you will break with God, distemper your Body, Head, Heart, and all: Now how can you expect that Gain to be blessed, which is procur'd by Sin? No, no; if you deal with wise Men, it is the *Punctualness* of your Word, the Goodness and Cheapness of your Commodity, that will oblige them sufficiently; and sooner or later, I am sure, this will do the business: but if you deal with Fools, whom Wine and Drink do chiefly oblige, they'll disappoint you at last, and leave you in the lurch.

And on the other hand; Take heed of *Worldliness*, beware of the love of Money, or of loving the

Ch. 3. The Tradesman's Calling. 211

the World for its own sake. *For the love of Money is the root of all Evil*, 1 Tim. 6. 10. It is not the greatness of an Estate, but the nearness of it to a Man's Heart which ruines him. The Water under the Ship makes it swim, Water within it makes it sink. *They that buy, should be as if they possessed not*, 1 Cor. 7. 30. *for the time is short*. And worldly Wealth will not stay long, nor satisfy the Soul while it stays. Harken to the Voice of God, Prov. 23. 4, 5. *Labour not to be rich: cease from thine own Wisdom: Wilt thou set thine Eyes upon that which is not? For Riches certainly (mark that, certainly) make themselves Wings, they flee away as an Eagle towards Heaven.* What Wise-Man will fall in love with a Bird on the House-top? and such are Riches. Unless you find, that you are ready according to your ability to any good-work, and that you can find in your Heart to eat and drink, and wear Apparel futable to your Estate; the World is in your hearts, and you must ply the work of Mortification quickly, and lift up your Affections from things below, to the better things that are above.

8. The Religion of the Tradesman is to be exercised in the frequent use of holy Ejaculations. An Ejaculation is the darting up of the Heart unto God, in a short and lively Prayer. And they may be used, either by way of Confession, as that, *God be merciful to me a Sinner!* O wretched Man *What I am, who shall deliver me from the Body of this Death?* Or, by way of Petition, as that of Neh. 13. 31. *Remember me, O my God, for good:* Or, by way of Deprecation, as David; *O Lord turn the Counsel of Achitophel into Foolishness:* Or by way

of Intercession; as, O that the Salvation of Israel were come out of Zion! Or, by way of Thanksgiving; as that of Christ; I thank thee, Father, Lord of Heaven and Earth, &c. Now this is the excellency and advantage of these kind of Prayers, that as they will dispatch much business in Heaven, so they will hinder no business upon Earth; they are like a well-plac'd Parenthesis, they hinder not the Sense; they may be interlin'd not only in a Sermon, but in the throng of your Employments. *Nehemiah* could lift up such a Prayer, while the King and Queen were all in Presence, *Neh.* 2. 4. Especially you that are Artificers, whose Employment lies in manual Operation; what excellent opportunities have you to step often to Heaven, by these kind of Prayers and Praises!

And that you may see, this is not a new Invention, or piece of modern Preciseness; hear what holy *Augustin* says, *De Opere Monachorum*; *As vain Men have their Fables and filthy Songs at work; quid ergo impedit Servum Dei manibus operantem in Lege Domini meditari, & psallere nomini Dei altissimi — Cantica divina cantare, etiam manibus operantes facile possunt, & ipsum laborem tanquam divino celenmate consolari*: that is, God's Servants should, while they are at work, sing the Praises of God. When the Heart is inditing a good matter, the Tongue will quickly be, as the Pen of a ready Writer. By these you will keep in the fire of Grace between your set-times of Prayer; by these you may meet with and quench a Temptation on the sudden. When Satan is at his Injections and Injaculations, have you recourse

Ch. 5. *The Tradesman's Calling.* 213

course to your Ejaculations. When you feel the Guilt of Sin to pinch you, or the Sense of any Mercy to affect you, or of any Danger or Difficulty to affright you, this will be a present Relief, till you have opportunity of more solemn Prayer. And as no Ship is so laden, but one may thrust in two or three small Jewels into it; so no Man's Business is so throng, but he may interline an holy Ejaculation. And of the like nature are *Soliloquies*, wherein we speak to our own Souls; either to rouze up our dull Spirits, or to revive our drooping Souls, as we find holy *David* frequently, *Psal.* 42. & 62, &c. Hereby you may make Company of your selves, when (as in some Callings) you are working alone all the day; and it is a sad thing, that a Man shall know how to confer with *Men*, yea how to converse with *God*, and yet cannot tell how to commune with his own Heart.

9. This Religion or Godliness in a Tradesman is shewed, *In exercising of Grace in his Calling.* It is not enough to have all Organs of a human Body, without a vital Principle, and vital Acts; what's a Hand, if it work not, or an Eye if it see not? and what signifies your Grace within, if it be not actually employed? *Joh. 4. 14. But the Water that I will give him, shall be in him, a Well of Water springing up into Everlasting Life.* A Well is always springing up, and true Grace should be still in Activity. Most Men act only according to their natural Humour all the week long, and others consult only their worldly Interest; but the Christian Tradesman hath not so learned Christ. He must every day act

the Graces of Spiritual Wisdom, Zeal, Self-denial, Patience, Charity, and particularly that Truth, Justice, and Contentedness which hath been described to him : you will have more Comfort in the review of this, than of all your other Gains. You will be frequently provoked by your Servants and others, here ye must act both *Wisdom* and *Patience* ; you will see too much Sin and Dishonour done to God every day, here's Work for your *Zeal* ; you will be often presented with poor Objects, there's occasion for your *Charity*.

In short, you will have occasion to buy or sell every day, there's Work for your *Veracity* and *Equity* : And the acting of these Graces is so necessary, that you are but dead Christians without it ; and so pleasing to God, that every such Act both strengthens the Habit, and opens the charitable Hand of God to give you more : And without these you will be but the World's drudge here, and that's sad, and the Devil's hereafter, and that's worse. A pious *Tradesman* may act Grace, as much as the greatest *Rabbi*. Famous is the Story of a *Primitive Saint* in Egypt, ' Who having for many Years retired himself from the World, and chiefly employed himself in the Acts of Mortification and Devotion ; and being thereupon tempted to think himself among the holiest Men on Earth, and long'd to know who should sit next him in Heaven, was warned to inquire for a Man in *Alexandria* who was holier than himself ; and who should that be but, when he had found him, but a poor *Cobler*, that work'd hard most of the day, but was so circumspect in his Life,

Ch. 5. *The Tradesman's Calling.* 215

‘ Life, so just in his Dealings, so thankful with
‘ his Wife for his mean fare, and then so truly
‘ devout in the Worship of God, that the poor
‘ *Hermite* return’d crest-faln to his Cell; and
‘ found that the honest Tradesman was like to
‘ sit above him in Heaven. So that the Exercise
of *Grace* should be no uncouth Business to a
Christian Tradesman.

10. *The Tradesman's Piety* must be shewed, *In*
the sincere promoting of Goodness, and discouraging of
Sin. As it is the Honour of God, that he is good
and doth good; so he ingraves the same Image upon
his Children. Whatsoever doth regularly tend to
the advancing of God's Honour, or the Spiritual
and Temporal Good of Mankind, Religion in-
clines the honest *Tradesman* to further it to his
utmost Ability. It is that engages him in Con-
science, if he have any concern in the Plantati-
ons beyond Sea, no way to encourage that un-
godly Trade of spiriting away either Christians
or Infidels against their Wills, but rather to in-
deavour the Instruction and Conversion of the
poor *Negros*, who have Souls as precious and im-
mortal as his own; and not to be indifferent about
their eternal Salvation, much less to hinder their
Instruction, as some are said wickedly to do, to
the great affront of the Christian Religion: No,
he knows that no Gain can countervail the Loss
of a Soul; and that where Christ gains, he can
never be a loser. This true Piety guides him in
giving his Voice in any *Election*; neither any
private Respects, nor Inducements from others;
neither the Frowns of one, nor Smiles of ano-
ther shall sway him, but his fixed Design directs

him, which is the Glory of God, and the common Good. This makes him to run among the first, to further any *Parish Business*; this makes him ready to promote the good of his *Company*, to draw out his Purse for the Maintenance of godly Ministers, and to relieve the Poor. And if he be not the first, he will readily second any good Work: And if things go well with him, the Country shall fare the better for it, his Charity shall be accordingly. For he knows that *pure Religion, and undefiled before God and the Father, is this*: Not only to be frequent and devout in the Worship of God; but, *To visit the Fatherless and the Widows in their Affliction, and to keep himself unspotted from the World*, Jam. 1. 27.

And the like Zeal he will express in *discouraging Sin*; for he that cannot indure it in himself, cannot indure it any where else. He first drives it out of his Family: to this end, reads often the 101st Psalm, a Psalm it is for *Housshoulders*, and there you'll find that a truly Religious Man, hates the Works of them that turn aside, cannot abide a froward Person, will not know a wicked Person; indures not a Slanderer, a Liar, a deceitful or a proud Person. If he be invested in any Office, he takes that opportunity to express his hatred to Sin by due execution of the Laws against it; for he considers, that he may never have the like advantage again to serve God and his Generation. He sets himself to detect and root up all Frauds, all Debauchery, and whatsoever is contrary to Justice and Holiness. By this indeed he runs a hazard of contracting some ill-will from some ill Men; but that he still expresses

presses a Friendship to their Persons, and lays all fitting Obligations upon them; that so they cannot but see, that it's *Iniquity* which he only dislikes, and that he only prosecutes a *common Enemy*: When they come to themselves, they will give him Thanks; and if they do not, his Witness and his Reward is above. The best of Men will applaud him, and the worst of Men will reverence him.

Now to further a *Tradesman* in this his heavenly Trade, it is very convenient that he be furnished with some *good Books*; with which this Nation (praised be God) is richly stor'd. These will be Entertainment for him in vacant Hours, and on Winter-Evenings, and so preserve him from Idleness, and from vain Imaginations, and from fruitless Company. Here he may enrich his Understanding, instruct his Conscience, warm his Affections, and increase his Graces: your *Shop-Books* may help you to be rich for a while, but your *Closet-Books* will help you to be rich for ever.

But herein take Direction, 1. *How to chuse them*: Be well-advised, not to buy every Book that you fancy, nor every Book that is commended to you, nor that hath a taking Title, nor that hath a great Bulk and small Price. But consult your faithful Minister, or some judicious Friend in the buying of your Books; unless you have a mind to throw away your Money, and which is more, your Time, yea and your Souls too, which is most of all: For, as some have been corporally poison'd by reading a Letter, so many have been spiritually poison'd by reading infectious

infectious Books. Neither be covetous after more Books, than will comport with your Estate to buy, and with your time to peruse; Too much variety confounds; a few Books well chosen, and well read, will make you solid Christians.

Above all Books, read the *Holy Bible*; let no day pass without tasting of some heavenly *Manna* thence. And to assist the Frailties of your Memories, buy a *Concordance*. *Downham* and *Wickens* are the least; *Cotton*, or the *Cambridge-Concordance* are larger and better; whereby, if you remember but one Word, you may find in what Book, Chapter, and Verse the Sentence is: And then to open to you, what is difficult in Scripture, buy *Bishop Hall's Paraphrase* on the hard places of Scripture, or, which is fuller, the *Dutch Annotations*. To ground you and your Family in the Christian Doctrine, you may have the *Assemblies Confession and Catechisms*; to which you may add, *Mr. Ball's Catechism*, with the Exposition, or *Bishop Usher's Body of Divinity*, and also *Dr. Gouge* on the *Lord's Prayer*, *Dr. Pearson* on the *Creed*, *Mr. Dod* on the *Commandments*, and *Mr. Vines*, with *Mr. Dolittle* on *Sacrament*; and then, the *Practice of Piety*, and the *Whole Duty of Man* will be very useful both for your Instruction and Devotion: *Mr. Dent's Plain Man's Path-way to Heaven*, *Mr. Shepherd's Sound Believer*, *Mr. Baxter's Call to the Unconverted*, and *Mr. Allen's Vindicie Pietatis*, will all of them be of great use, for the promoting the Work of *Conversion* in your selves and Family: buy also *Dr. Gouge's Book of Domestical Duties*, whereby Husband and Wife, Parent and Children

dren, Master and Servant will be instructed in their *Relative Duties*; read also as many of the *Lives* and *Letters* of learned and holy Men, as you can, whereof you have a large Collection in Mr. Clark's *Lives*, and *Martyrology*: You should also have Mr. Perkins, Dr. Ames, or Bishop Hall's *Cases of Conscience*, to which you may resort in dubious Cases for Direction; Bishop Jewel will largely, and Mr. Pool's *Dialogue* will briefly sufficiently arm you against *Ropery*. And then, for *Practical Divines*, these following are the best I remember, Dr. Preston of the *New Covenant*, and on the *Attributes*; Mr. Perkins, Mr. Hilderlam, Mr. Rob. Bolton, especially his *Directions for a comfortable walking with God*, Mr. Tho. Hooker, Mr. Fennel, Mr. Scudder's *Daily walk*, Mr. Capel of *Temptations*, Dr. Harris, Mr. Reynier, Dr. Reynolds, Mr. Gurnal his *Christian Armour*, Dr. Tho. Goodwin, Mr. Baxter's *Directory*, and *everlasting Rest*, Dr. Manton's and Dr. Tillotson's *Sermons*. And because you should have some *Diversion*: For *History*, read Mr. Fox's *Acts and Monuments*, Dr. Fuller's *Church History of England*. And for other *History*, you may have Mr. Speed's *History of England*. (The wealthier may add to these, *Camden's Britannia*, Sir Rich. Baker's *Chronicle*, *Isaackson's Chronology*, and *Plutarch's Lives and Morals*.) And having the *present State of England*, and of *London* in particular, and a *Statute-Book*, you are competently provided for *Books in the English Tongue*. Tho you may read, yet you need not buy many more. That Money which others spend in superfluous Treats and Vanities, will in a short time furnish you with these Companions; and

220 *The Tradesman's Calling.* Ch. 5.

and that time which they bestow in doing nothing, will serve you for this Employment, which will advance both your Intellectuals and your Morals here, and your Eternal Happiness hereafter. But then you must learn,

2. *How to use these Books* when you have them. They must not lie by you in the dust, but they must be read, and read throughout, not by parcels here and there; and yet not too much at once, for the Mind and Memory are frail and finite; and you should leave them, as you should your Sermons and Meals, with an Appetite. But be sure you read with a deliberate Attention, and Application of what you read to your own Souls, and as occasion is offered, interline holy Ejaculations to God, to bless what you read unto you. If the Excellency or Difficulty of matter require it, grudge not to read it twice or thrice: and if you have time and convenience, extract and transcribe those things which most eminently concerns you; or make some *Index* whereby to find them again. Lend them also to any that will be sure to read them, and restore them; so you may have a Trade going of saving Souls when you are asleep. Finally, let not your reading intrench upon your necessary Business, nor make you more contentious, proud, censorious; but more holy, and humble, and useful; that the Divinity of your Books may be read in your daily Practice, and that your Works may commend your Authors.

IV. *Use.* 1. Then I pray cast back your Eye, and review these ten Particulars, and then turn
your

Ch. 5. *The Tradesman's Calling.* 221

your Eyes inward upon your selves, and your behaviour in the Premises. *Thus saith the Lord of Hosts, Consider your Ways,* Hag. 1. 5. Hath the Fear of God accompanied you into your Shops, to the Exchange, every where? What hath been your inward frame? How have you exercised Faith? What care hath been taken of God's Worship? What Rule have you observed, and what Ends have you propounded? What spiritual use have you made of earthly things in your Callings? How have you kept the Sabbath? what Watchfulness? what Ejaculations? what Exercise of Grace? what Good have you promoted, or what Sins have you prosecuted? Of these things you will be examined, when you cannot avoid answering. It were better to *judge your selves*, than to be *judged by the Lord*. The Day is at hand, when the Secrets of all Hearts, and the Ways of all Men will be discovered, and impartial Sentence pronounced. And if you do reflect in good earnest, I conclude that you will see cause to abhor your selves, and to repent in Dust and Ashes. You will find that some of you have been so far from being *religious* in your Callings, that you have been *earthly* in your Devotions: there you can spare some Looks and Thoughts about the things of this World, when in your Vocations, you will scarce lift up one Look or Thought to a better; instead of mixing Prayers with your Cares, you have mingled Cares with your Prayers. Nay in many of your Houses no Prayers at all; lest you should be accounted *Fanaticks*, you chuse to be *Profanaticks*. Where's any constant praying? If every Door
were

were but mark'd, where there is no Prayer within, I fear many Houses would stand crost as for the Plague, with a *Lord have Mercy upon us*, written upon them. We have had the Gospel in Power and Purity now above an *hundred and twenty* Years, and there is yet so much bare-fac'd Wickedness, and so little of the Power of Godliness, that the Lord may justly say to us, as he did to the old World, *Gen. 6. 3. My Spirit shall no more strive with Man.*

We preserve the Name of *Christians, Reformed Christians*, but we dishonour that *worthy Name*, by which we are called. How do we trifle in Religion! God and Christ, and Satan and Death are all in good earnest, and we our selves do but dream. O the best had need to repent and amend: What then will become of them that hate and oppose all that's serious, that ridicule all Religion, tho' under other Pretences; they dislike the Men, not the Religion; or only their Sins, not their Sanctity: and too much occasion for that Umbrage is given by many; and *wo to them by whom Offences come*; yea, and *wo to the World*, because of Offences, both those that *Give Offence*, and those that *Take* and improve it to the Prejudice of Religion are in a woful Condition: For why should not a great deal of Goodness in a pious Man, cover a little Evil, as well as some little Goodness in others, shall cover a great many Faults? Let a Religious Man have never so many vertuous Qualities, and let him have done never so many good things; yet if he have any one Fault, as if he be too passionate, or too worldly; all the worthy things in him, or done

Ch 9. The Tradesman's Calling. 225

done by him, are buried, and he only hears Hypocrite, and all that's naught on both Ears. But if a wicked Wretch have never so many ill Qualities, and have lived in Sin all his days; yet if he have but one good Property, as to be good humour'd, charitable, or the like; all his Faults are pass'd over and buried in silence, and he shall be excus'd them all, and cry'd up for a very fair condition'd Man. Now is not here rank Partiality? Do not these Men show hereby their Hatred to God? Yes, yes, the Malignity is at God himself. If good Men were less like to God, they might sleep quietly with their other Faults. Who ever affirm'd that the most sober and religious were without Sin? and must they, and Religion also, be therefore hooted out of the World? Who throws Stones at the Moon, because there be some dark parts in it? I would advise such to beware, for Religion is the Cause of God, who is a jealous God: and if he damn them that are without it, what will become of them that are against it? These Arrows do penetrate Jesus Christ himself, whom you might hear, if you had an Ear to hear, saying, *I am Jesus, whom thou persecutest: it is hard for thee to kick against the Pricks.*

Acts 9. 5. Dread therefore hereafter (as Saul there did) to open thy Mouth against the unquestionable Duties of Religion, and betake your selves to the Practice of that Piety, without which, you can neither comfortable live, nor safely die.

But more particularly, I cannot chuse but lament and reprove two great Omissions of too many Tradesmen: And the one is, of Family-Prayer; which

which is *wholly* neglected by many, *partially* practised, that is, at night only by some, and *unseasonably* performed by others. Assuredly, Sins of Omission deserve Condemnation, as you may see, *Mat. 25.* throughout, and all your other Profession or Vertues, will not compensate for one wilful Neglect : *Jam. 2. 10. For whosoever shall keep the whole Law, and yet offend (or stumble) in one point, he is guilty of all.* If the Fear and Love of God did induce you to other good Duties, they would also oblige you to this ; and you would no more plead *Inability, Bashfulness, or Business*, but seriously set about it. Till then you live in danger of that Fury, which is prepar'd for the Heathen, and for the Families that call not upon his Name ; *Jer. 10. 25.* Better were it for you, to break through these petty Obstacles, and either with a Book or without it, render to God a Morning and Evening Sacrifice with your Families : For tho you may perhaps read and pray alone, yet 'tis great odds, some others, who are under your charge, have no time or mind to it, and so live without Prayer and without God in the World.

And then, why will you that pray with them only at night, thereby curtail half the Homage and Rent that is due to God ? Doth not the same Scripture that commands the Evening Sacrifice, require the Morning Sacrifice also ? *Exod. 29. 38, 39.* Now this is that which thou shalt offer upon the Altar : two Lambs of the first Year, day by day continually. The one Lamb thou shalt offer in the Morning ; and the other Lamb, thou shalt offer at Even. And have not you as much cause to bless

the Lord together for your Sleep and Safety in the Night, as for your Mercies in the Day? Nay, have you not *greater need* to beg divine Assistance, Protection and Grace, when you go out into the World, than when you only go to bed? Think of it, and answer these things in your Consciences, if you can.

And then, how unfit are you and the rest of your Household for any lively and earnest Prayers, at unseasonably late hours? Do not you come to them at such times, rather as to an unwell-come Task, than as to a gracious Priviledg? and accordingly they are performed, one sleeping in the corner, and another in another, God hath no Honour, you no Edification by them, which should be great Ends of all Religious Duties.

And the other grand Omission of the Tradesman, is *of the Lord's Supper*. Some of them can live to thirty, forty, fifty Years of Age, (I speak what I know) without ever once approaching the Lord's Table. And yet that blessed *Servant* of ours in his last Will and Testament (and dying Commands are usually observed) commanded the frequent use thereof, to all that expect benefit by his Death. If, *Do this in remembrance of me*, be not a plain Command, nothing is plain in the Scripture: How can ye satisfy your Consciences in such a palpable Disobedience? Besides, you lose unspeakable Comfort and Strength, which is conveyed into the Soul of the true Believer therein. Say not, you are *not worthy*, but labour to be worthy; and let your godly Minister be judge in the case; certainly, that Unworthiness

things which keeps you from the Sacrament, will also keep you out of Heaven, and where are you then? Plead not, that you are *unprepared*; for that is your Sin, which you should not sleep in another Night. How long, I pray, will you be preparing? No, no, the plain truth is, you are loth to be at the trouble of Self-Examination, loth to be disturbed in a sinful and slothful course, loth to settle to the Practice of serious Piety, loth to forgo the Sin you wot of, and here it sticks: but (*Sirs*) these are the Suggestions of your Enemy. He commonly tells Men, it is too soon, till at length it be too late: If you could make a Covenant with Death, and escape the Judgment that follows, it were another matter. But Sin *must* be repented, Grace *must* be obtain'd, Heaven *must* be ensur'd; and how shall these things be, unless you buckle to it, unless you use the means, whereof this is one? I do therefore earnestly advise and perswade you, to take a speedy course to come, and come worthily to the Lord's Table. Read such good *Books* as may direct you, apply your selves to some faithful *Minister*, who will gladly assist you, and above all, beseech the *Lord* to help you; to pardon your great Neglect, to cloath you with necessary Graces, and to welcome you afterward with a Blessing.

2. Let all *Tradesmen* be hence exhorted, to introduce Piety into their Callings. I beseech you to abide with God in your Callings. You cannot be truly rich, you cannot be safe, you cannot be happy without it. It is a poor House that hath

Ch. 9. *The Tradesman's Calling.* 217

no Fire in it; it is a poor Shop that hath no Goods in it: but tho you have Fire and Meate enough in the House, and Goods sufficient in your Shop, yet it is a miserable, a cursed House and Shop that have no Religion in them. You may, I grant, get Estates, dispose your Children, live deliciously, &c. Go on and prosper, but you will die like Fools, and these very Estates (as you have been often told) will help to sink your Posterity in the spending, that have ruin'd your Souls in the getting of them. Remember your Profession, remember your Baptismal Vow, remember Eternity, and be wise for your own Souls. If you abide with God in your Calling, he will abide with you, and then you shall be happy here, and happy for ever. *Happy are the People that are in such a case; yea, happy is that People whose God is the Lord:* Then will your Callings be better for you, and you will not be worse for your Callings. Say not again, it is impossible to be religious in your Calling; for tho it be more difficult to walk with God in some Callings; yet it is possible to do it in any. In the *Apostles* times, they that were Servants, yea, *Slaves* to very *Heathens*, are required to abide with God even in that Calling. There is no lawful Calling under Heaven, but there have been holy Men in it; and if you be not so, it is the fault of the *Person*, and not of the *Calling*.

To this end, be restless until you have a sense of Religion in your *Hearts*: Embrace Christ there, yield up your Souls to him, take his Yoke upon you. Accept of him in all his Offices, and re-

sign your Souls to him with all its Faculties, and then you are past the strait Gate. It is said *Mar. 22. 5. They made light of it and went their ways, one to his Farm, another to his Merchandize.* Miserable is that Merchandize that keeps Men from Jesus Christ: If you are too busy to go to Heaven, your Money will perish with you. But if laying aside every weight, and the Sin that doth so easily beset you, you immediately set upon the Work of Repentance and Holiness, you will have *Fruit unto Holiness, and the end Everlasting Life. Prov. 4. 7. Get Wisdom, get Understanding.* You are all for getting; here's Gain without hazard, a great Bargain without Money. And now what say you? What Answer shall I return to him that sent me? As the *Levite* said of old, *Consider of it, and take Advice, and speak your Mind.* And the Lord incline your Heart to true Wisdom! And so much for the *Sixth Requisite*, and also for this Head about the *right managing of a Trade or Calling.*

CHAP. VI.

Of the Finishing of a Calling.

I Come now, in the *last* place, to speak, concerning a Man's *Departing from his Calling*; in what *Cases* and by what *Means* a Man may lawfully leave his Calling: I say, leave his Calling, for one may be interrupted from following his proper Employment for a time, when he doth not relinquish it. Some necessary and emergent Occasions may divert the most diligent Person from his Occupation, perhaps for Weeks or Months, but still after a dispatch of them, he returns to the vigorous Management of it again. The restoring or preserving his Health, the gratifying or assisting of his Friends or Relations, or his other needful Secular Affairs, may call him abroad, and detain him for some space of time, but he is not easy, he hastens to his own business, this is but a *Parenthesis*: He and his Calling are not parted. Neither can a Man be said to leave his Calling, when for good Reasons he lessens it, and thinks fit to drive a smaller Trade, leaves off dealing in some Commodities,

230 *The Tradesman's Calling.* Ch. 6.

finds it better for his Soul, or Body, or Estate to draw in his Sails, and accordingly contracts his Business, but yet doth not desert his Calling. But now a Man leaves off his Calling, when he doth totally and finally forsake it; I say, *totally* and *finally*: and this is a matter of great moment, let a Man's Calling be what it will; and it behoves every Man to see that he and his Calling part fair.

Now a Calling is then well left, when God doth discharge or call a Man from his Calling, whereunto he was called. There is no other way to be fairly quit of your Calling: He that called you into it, must call you out of it. Now this he doth two ways.

First; *Immediately*, by his absolute Command or Inspiration; and so he discharged the Apostles upon our Saviour's Ascension and Mission of the Holy Ghost upon them; until they had that Commission, even after the Death and Resurrection of Christ, we find both Peter, and James, and John at their old trade of fishing; *Joh. 21. 3.* but afterward they applied themselves to their Apostleship, and lived and died in that Profession. But no Man can now justly pretend to be thus released from his Calling; since it hath pleased God to forbear those extraordinary Methods of signifying his Will unto us, and hath remitted us to the Guidance of his Word and Providence. Let no Man therefore pretend or trust to any Impulses, how strong soever, unless he can justify them by the ordinary Rules, which God hath left us to walk by. It was no doubt a strong Impulse

which

Ch. 6. The Tradesman's Calling. 231

which drove *Jonah* to Sea; but it was directly against the revealed Will of God, and he sped accordingly.

Secondly, God doth *mediately* discharge a Man from his Calling *two* ways.

1. *By the Hand or Interposition of Adam*; when it pleaseth him to invest some or other with Authority or with Power over a Person, and by such he is discharged of his Employment. Thus a *Child*, who is under the Government of his Parents, may lawfully leave his Calling, when he is so required by them, because he is not *sub jure*, nor is suppos'd to know what is best for him, in comparison of their Understanding. Thus a *Wife* may lawfully forsake the Calling, wherein she hath been bred; when her Husband finds any considerable Inconveniencies therein, or needs her Assistance some other way: For God hath invested the Husband with Authority to direct and govern his Wife, and she ought to be subject to him in every (lawful) thing. Thus the *Subject*, being called and advanced by his Prince to some place of honourable Trust, may lawfully leave his former Calling, because this is suppos'd to tend more to the Publick Good. In like manner, when a Man is put into *Restraint* or *Prison*, either by the Magistrate, or by the Suit of his Adversary, he is so long at least discharged from his former Calling, and possibly made incapable thereby from ever following it again. There may other such like Instances perhaps be given, wherein it may be unquestionably lawful for a Man to leave his Calling; which yet must

232 The Tradesman's Calling. Ch. 6.

be warily collected, and he that is concluded by them, must see that he hath his release from God, tho it be by the Intervention of Men.

2. A Man may be sufficiently discharged by the Hand of his special Providence. And that

(1.) When it pleaseth God to disable a Man's Mind. Not that every trouble of Mind shall excuse a Man from following his Vocation: No, Means must be us'd and Remedies applied, the Physician and the Divine must be consulted, and still the Plough must go: yea, perhaps an honest Diligence in your Callings, may prove the best cure for it. But I mean, when Reason is utterly clouded, or when the Faculties are so enfeebled, that there is no present, nor prospect of future Capacity, whereby to manage a Man's Calling, then God releases him. Let all Tradesmen, therefore, while all is well within, and that their Faculties are in due frame, take care of their *Intellectuals*. Be humble, be temperate, abuse not your Parts, provoke not God, beware of worldly sorrows, pore not upon any Loss or Disappointment, maintain a harmless Chearfulness in every Condition, meddle not with abstruse Speculations, nor things that are too high for you; grasp not after more Business than your Head can well bear; for at these Doors doth Melancholly and Distraction often enter, and then farewell the World, and all the true Comfort of it. You must then leave your Callings, you cannot help it.

(2.) When

(2.) When God doth *disable a Man's Body*, then he discharges him from his Calling. Yet it is not every Distemper nor Pain, whether *Acute* or *Chronicall*, which will justify his deserting his Employment: for then few or none would abide therein. Distempers are inseparable from some Constitutions, and inseparable from some Trades too; and since Sin open'd the Door, we are all daily liable to a thousand Miseries, so that we have more cause to admire at one hours Health, than a years Sickness and Pain. The aged and sickly *Tradesman* may then be like the *Pilot*, who though he run not up and down the Ship, yet sitting still he is more serviceable than all the rest; so may he by his Advice and Guidance be highly serviceable in his Profession. But that Disability only releaseth a Man from his Calling, which is inconsistent with the managing of it, to those Ends for which he should follow it. When his Weakness or Pain makes him incapable, to do what is necessary in his Employment: so that his Body suffers on the one hand, and his Employment on the other; and there is no rational Prospect of being restor'd to a sufficient Ability; in this case God signs him a Release from his Calling, it is a necessary Cessation, not a sinful Idleness. Consider this, ye younger *Tradesmen*, and provide for the future. Spend not your Estates as fast as ye get them; *Go to the Ant, thou Fool, and consider her Ways, and be wise. There is a time to get, and a time to spend. Eccles. 3. 6.* And therefore now employ your Parts, your Strength, your Opportunities to make competent Provision for a time

time of Sickness. Now rise up, that then you may lie in Bed: run now, that then you may keep your Chair; labour now, that then you may rest. And beware of all Intemperance, and hurtful Lusts whereby Nature is weakened, and a Door opened to many Infirmities, lest you remove to the *Hospital* at last. Sobriety and Piety, will be *Health to your Navel, and Marrow to your Bones.* Then will you have the Comfort of your former Integrity, when you will receive but little from your present Indisposition, your Calling and you must part, there is no remedy.

But you will *Ask*, May not a Tradesman, tho yet of some competent Abilities of Mind and Body, lay aside his Calling, when he hath gotten a sufficient Estate for himself and Family? Nay, should he not in that case do it, thereby to have some Injoyment of his Labours, and also to give place to young Traders to improve their Talents? *Answer*, Yes, he may; provided he intend not to be unserviceable in the World, but to employ his Parts, his Abilities, and his Estate some way to the good of Mankind. He may rather chuse a Country-Life, and God forbid he should be denied, after his wearisome Employment, the comfort of it. But then he must not say to his Soul, *Soul, thou hast much Goods laid up for many Years, take thine Ease, eat, drink, and be merry.* He must not lay up Dainties and Treasures only for himself, but must be *rich towards God*, Luke 12. 20. Indeed, he must not only aim at Ease, but at Leisure to prepare himself for the World to come. And I conceive, that the Tradesman, who

who hath arrived at a sufficient Estate, and is declined in Years, not only may, but should, unless there be some other justifiable Reasons that do preponderate, give place to the younger Tradesmen, and not stand like great old Trees, which hinder the growth of all below them. He that conjoyns the common Good with his private Advantage, will not be so selfish, as to prefer his own unnecessary Emolument, before the necessary Encouragement of many. He thought it unreasonable in his Predecessors, and therefore should not deal so with those that are coming after him. And in this his Repose, he should not only instruct young Tradesmen in the Vertues of Prudence, Justice, Truth, and Piety, but set himself to do all the good he can in the place of his Retirement; and there lay out some of that Wisdom, Religion, and Estate, which he had laid up before; so shall he come to his Grave in a full Age, like as a Shock of Corn cometh in his Season: Job 5. 26.

(3.) When a Man is disabled in his Estate to follow his Calling, then he is plainly released from it. You must not give it up for every Loss, nor for every Abatement in your Estate. God is pleased sometimes to try the Faith and Patience of his dearest Children, by Ebbs and Tides in their Estates; and many who have been reduced to a very small scantling, have recovered again in a wonderful manner. But if a Man's Estate be reduced to nothing, and that his Calling is such, as requires an Estate to manage it, then he is discharg'd; he doth not properly leave his Calling,

236 *The Tradesman's Calling.* Ch. 6.

ling, but his Calling leaves him. But it highly concerns this Man to review his Carriage both towards God, and towards Men; and to find out, wherefore God hath taken his Talent from him. He should consider, whether he have served his Master with all his Strength, whether he hath not liv'd in some *Omission*, or indulg'd some *Transgression* or other? Whether he hath imploy'd his utmost Wisdom, Strength, and Skill, in his Vocation? Whether he hath not been unjust, or uncharitable towards others? And in case he find himself faulty, to deplore his Sin, and implore the Mercy of God in *Jesus Christ*; lest those Sins which drive him out of his Shop, keep him out of Heaven also. But in this case, he and his Calling must live no longer together; he is starv'd out of it, and must seek another. For God will not give his Consent, that he should be idle. He must be content to be a *Servant*, when he cannot be a *Master*; and to be helpful in another's Shop, when he cannot keep open his own. And this is rather to be chosen, than to wander into Employments foreign to his own; for tho' it may be less creditable, and more laborious; yet he is within the Purviews of his own Calling, and if he can get Food and Raiment, he ought therewith to be content.

(4.) *Lastly*; God doth manifestly discharge a Man of his Calling by *Death*. This puts an end to all a Man's Cares and Labours, and puts a Man from his Calling for ever. His Wares, his Books, his Chapmen, his Projects and he must part for good and all. *His Breath goeth forth, he*

return-

Ch. 6. *The Tradesman's Calling.* 237

returneth to his Earth, in that very day his Thoughts perish: Psal. 146. 4. This day will come, and it often comes in an hour he is not aware of. When God calls to the Grave, all other Callings must be left; Job 14. 10. *Man dieth and wasteth away; yea, Man giveth up the Ghost, and where is he?* He was wont to be in his Shop, he is not there: Where is he? See in his Counting-house, he is not there; where is he? Look for him at the Exchange, there he is not; where is he then? why, he is gone, whither? into another Country? No, he is gone into another World, and his House nor Shop will know him no more.

Let my Counsel therefore be acceptable to every Tradesman;

1. *Set thy Heart in order this day*, defer it no longer; break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor. Repent of all your Sins from the bottom of your Hearts; not only in the lump, but with particular Reflection, and suitable Grief for every one of them; batter Heaven with your earnest Cries for Pardon and for Grace. Settle your selves in a course of sincere, universal, and constant Piety. Live in the daily Expectations of dying; and lay up for your selves Treasure in Heaven. If you have done Wrong to any, make them speedy and full amends: whatever you would now regret, if you were called this night to give an account of your Stewardship, that rectify *this day*. For besides the Quickness and Violence of some Diseases, which give a Man neither Opportunity, nor Ability to think or do any thing about his

his Soul; your Death-bed Repentance allows you no Opportunity to demonstrate the Sincerity of your Purposes, by actual Amendment. They will appear to be only Bonds made in *Durance*, Godliness out of *Force*, not out of *Choice*.

2. *Set your House in order also with all the speed you can.* To that end, keep your Books and Accounts with every Body, as even and as exact as you can. Suffer not any long Reckonings to lie dormant between you and others; the which, if either of you should unexpectedly die, may turn to the Injury of the one or the other, or else afford Fewel for tedious and costly Suits. And when you have computed as near as you can, the true value of your Estates, then, with the help of those that have Skill and Honesty, *make your Will*. Wherein, after you have bequeath'd and fettled a competent Estate upon your Wife and Children, dispose of the Remainder, if God has so far blest you, to your poor Relations; and forget not to acknowledg the Goodness of God to you, by devoting some fit Proportion to pious and charitable Uses; which being done with a sincere respect unto the Lord, is the best means, that you can invent, to entail the rest upon your Posterity. Having done these things, you are not one minute nearer to Death, but only readyer for it. You should expect it, but you need not fear it. You will cheerfully leave your *low Calling* upon Earth, when you are going to receive the Prize of the *high Calling* of God in Christ Jesus. To whom be all the Glory. *Amen.*

F I N I S.

Books sold by Samuel Sprint, at the Bell in Little-Britain.

THE Vanity of Man's Present State, proved and applied in a Sermon on *Psal. 39. 5.* with divers Sermons of the Saints Communion with God. By Mr. *John Wilson.*

A Treatise concerning the Lord's-Supper, with three Dialogues. By *Thomas Dolittle*, the 9th Edition.

Time, and the end of *Time*, in two Discourses: By *Joh. Fox.*
 Godly Fear, or the Nature and Necessity of Fear, and its usefulness. By *R. Allen.*

The Door of Heaven opened and shut; or a Discourse concerning the absolute necessity of a timely Preparation for a happy Eternity. By *John Fox.*

The Anatomical Exercises of *Dr. William Harvey*; with the Preface of *Zachariah Wood*, Physician of *Rotterdam*: to Which is added *Dr. James De-back* his Discourse of the Heart. Physician in Ordinary to the Town of *Rotterdam.*

Infant-Baptism, from Heaven, and not of Men. By *Joseph Whiston*, in 4 parts.

Villare Anglicum, or a view of all the Cities, Towns and Villages in *England*, alphabetically composed; by the appointment of *Sir Henry Spelman*, Knight; the 2d Edition with Additions.

The Christian Temper, or a Discourse concerning the Nature and Properties of ^{the} Grace of ~~the~~ Sanctification: written for help in Self-Examination, and holy living; by *J. Barret, M.A.*

Argumentum Anti-Normanicum, or an Argument proving from Ancient Histories and Records, that *William Duke of Normandy* made no absolute Conquest of *England* by the Sword, in sense of our Modern Writers.

The sacred Diary, or select Meditations for every part of the day of every Christian.

Manuductio; or a leading of Children by the hand, through the Principles of Grammar; by *Fa. Shirley.*

The School of the Heart, in 47 Emblems, by the Author of the Synagogue, annexed to *Herberts Poems*: whereunto is added the Learning of the Heart by the same hand, the 3d Edit.

Correction, Instruction; Or a Treatise of Afflictions; by *Thomas Case, M. A.*

The true Christians love of the unseen Christ; by *T. Vincent*, Minister sometime of *St. Maudlins-Milk-street, London.*

A Sermon preached at the Funeral of the *Lady Brooke*, to which is annexed an Account of the Life and Death of that Eminent Lady. By *Nathaniel Parkhurst, M. A.*

Book, John of Samuel Spinal, in the Bell in
Little-Britain.

The Vanity of Man's Present State, proved and as-
erted in a Sermon on Gal. 3. 21. with three Sermons of
the same nature, occasioned by Mr. John Wesley's
A Treatise concerning the Lord's Supper, with three Dis-
courses, by Thomas Delany, the 2d Edition.
1740, and the end of 1740, in two Discourses: By John Fox.
1740, 1741, or the Nature and Necessity of Fear, and its
Consequences, by R. Allen.
The Power of Heaven opened and shut: or a Discourse con-
cerning the absolute necessity of a timely Repentance for a
happy Eternity, by John Fox.
The Anatomical Exercises of Dr. William Harvey: with
the Practice of Dr. Robert Wood, Physician of New-College: to
which is added Dr. James Osborn's Discourse of the
Heart, in a Letter to the Town of Newcastle.
Latin-Lexicon, from Hebrew, and not of them. By Joseph
Hugues, in 4 parts.
Village in England, as it is actually composed: by the ap-
pointment of Sir Henry Spelman, Knight: the 2d Edition
with Additions.
The Christian Temper, or a Discourse concerning the
true and proper use of the Sacraments: written for
help in self-Examination, and holy living, by J. Barker, M.A.
An excellent short-Exposition, or an Argument proving
from Ancient Histories, and Records that William Duke of
Norfolk made no voluntary Conquest of England by the
Swiss, in favor of our Modern Writers.
The Lord's Day, or select Meditations for every part of the
day of every Christian.
Meditations; or a leading of Children by the hand, through
the Principles of Grammar: by J. A. Smith.
The School of the Heart, in 48 Emblems by the Author
of the Synagogue, annexed to Herbert's Poems: which were
added the Learning of the Heart by the same hand, the 2d Edit.
Correction, Introduction; Or a Treatise of Afflictions: by
Thomas Case, M.A.
The true Christian's love of the unseen Christ: by T. Jackson.
Mistaken Judgment of St. Mary the Virgin, London.
A Sermon preached at the Funeral of the Lady, Viscountess
which is annexed an Account of the Life and Death of that
Eminent Lady. By Nathaniel Parker, M.A.





S5394.2

70
218
147

